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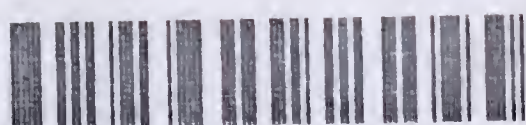


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THE
LUTHERAN QUARTERLY.

EDITED BY

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THE
QUARTERLY REVIEW
OF
THE EVANGELICAL LUTHERAN CHURCH.
JANUARY, 1895.

ARTICLE I.

THE MISSIONARY SPIRIT IN THE HOME CHURCHES.

BY DAVID H. BAUSLIN, D. D.

The last of our Lord's disciples had scarcely fallen asleep in his sea-girt home in the Ægean, when questions began to be raised regarding the utility of Christian missions. From that remote day to this a multitude of voices, many of them professedly unchristian and some even professedly Christian, have voiced the same ungenerous and unchristian questions as to what comes of obedience to the Lord's last command, embodied in an utterance which told of what the Gospel was as well as of what it was to do. In his excellent "History of Protestant Missions" the author, Dr. Warnack, puts the entire matter of obedience to our Lord's last command tersely and logically in this form: "All men are in need of redemption, since all are sinners. God willeth that all men be saved, and has therefore made the salvation provided in his Son the universal means of salvation for the whole world. It follows that it may be said, with mathematical conclusiveness, that the message of salvation must be proclaimed to all people." When the Church militant is right, when it is under the dominion of the constraining love of its Head and founder, then it will feel the need of going to proclaim that salvation as much as the ends of the world desire that it should

come. As the case stands, however, inducements to fidelity in Christian propagandism must be presented to counterbalance the ignorance, and worldliness and obstinate selfishness even of some who are confessedly our Lord's disciples, that they may be made willing to send to the world a salvation whose fundamental idea is that it must give itself away. Sadly is it true, that it is possible for the Church to arrest the development of the Gospel which at the first was signalized by such a marvelous expansion as to have astounded the powers of this world. It is the purpose of this paper to present some of the fundamental inducements if possible, looking to the release of this arrested development, in order that our cherished Christian faith may go forth in missionary effort and return with blessings in the inevitable increase of health and life in our home Christianity.

The work of which I write, and in behalf of which I hope to offer some incentives to increased activity and a more hearty fidelity, is the one characteristic work of the modern Christian world, the success of which, notwithstanding our shortcomings, might lead the Church into an indulgence in expressions of joy and congratulation. Speaking for his own denomination and the general religious body with which he is connected, the writer is glad to say that the theology of his Church is reasonably well settled and that a quarter of a century of happy and successful Christian enterprise in mission fields has certainly made it manifest that the basis upon which our cherished General Synod rests, is practicable and needs neither amplification nor abridgment, revision nor rescension. Our ecclesiastical gatherings now convene for neither of the above purposes, but rather to institute inquiries how we may make our denominational methods for practical work more effective; how we may take the Gospel as we have received it and propagate it to the utmost of our power and to the extent of our reach throughout the earth, and to accomplish the effects which are appropriate to it and always inseparable from it, as well as various and unspeakably precious. It was loyalty to the kingdom of God which induced our fathers and brethren to organize the Board of Foreign Missions, before many of us who now share in the respon-

sibilities and joys of its support, were in college to prepare for our cherished life work as ministers of the word. It is fitting, therefore, that in our generation every inducement should be utilized to turn our attention to and incite our interest in the one supreme purpose of all Christian endeavor, the fulfilment of the great commission of our Lord in making the Gospel the common heritage of all the children of men. The purpose of church organization is not to perpetuate old feuds, or to reconstruct the faith of the Church after original designs furnished by ourselves, but rather to take counsel how to perpetuate the kingdom of righteousness in the earth and to foster obedience to our Lord's last command—the command he gave *after* providing by the Spirit to guide the disciples into all the truth, and after praying that they might be one, and after settling the relation of his kingdom to this world; the command which he connected with the promise of his perpetual presence; the command which he embalmed in the tenderest feelings of his followers, and that in which he bade them preach the Gospel to every creature; the command given in the old familiar words always pressing on us and demanding a hearing—"Go ye into all the world and preach the Gospel."

The imposing magnitude which foreign missions have gained is altogether recent. There are few things in human history more imposing, few that wear an aspect of higher moral grandeur than the organization and first work of our now great missionary agencies. One or two men sent by this church and that, are seen going forth in obedience to a command spoken eighteen hundred years ago, to begin the enormous work of undermining heathenism and reclaiming the world of God. In that work the great denomination in which we have our spiritual birthright, has had a conspicuous share from the time when a Lutheran in 1560 translated the New Testament into the language of the Croats and Wends, and from the time when the first Protestant missionaries sent to convert the heathen anywhere on the earth were those commissioned by the Lutheran King of Sweden to preach the Gospel to the Laplanders, even to this auspicious hour. The question before us is how to in-

cite to greater interest in this great work. In the judgment of the writer the development of the missionary spirit in the home churches may be summarized as proceeding upon four lines, viz., *information, responsibility, admonition and inspiration*. There must be 1. Information regarding the achievements of foreign missions; 2. Responsibility involved in obedience to our Lord's commands respecting foreign missions; 3. Admonition about the consequences of lack of interest in foreign missions, and 4. the Inspiration which comes from a study of the history of foreign missions and the divine assurances pertaining thereto. And all this that I have thus outlined implies especially fidelity upon the part of those of us who are pastors.

1. First of all, as I have said, there must be *information*. There are two ways of looking broadly at Christian truth. The first is that it is not divine truth at all—for the very sufficient reason that there is no God, or no God that is known by men, or no God that can reveal himself to men. But there is another view of Christian truth, viz., that, though divine, it is no more divine than other religious systems are, or if so, is only the highest form of the natural and structural development of religion. Now the best apologetics for the Gospel is the book of the Acts of the Apostles. Christ on the cross is the system itself, but Christ on the cross drawing all men unto himself is more than the system, it is its demonstration. "What brings to God must have come from God," is a true maxim of the great Christian apologist, Alexander Vinet; and accordingly I say that the great demonstration of Christianity—its standing, incontrovertible and constantly-repeated miracle is Christendom, or the demonstrable results of foreign missions. The statue of Minerva as it was shaped in the studio of Phidias, and surrounded by captious microscopic eyes, was reviled and rejected. This was too much, that too little; in fact, it was no goddess at all. But Phidias knew better. He knew that when placed aloft in the sunny sky of Greece, all would pronounce her, in her majestic breadth and beauty, as she blessed the city, to be divine. It is even so with our religion. Remove it from the pitiful squabbles of word critics, and the interpretations of the latitu-

dinarian, lift it up in the light of heaven whence it came—set forth intelligibly³ before men its manifold blessings and benign influences—then it looks divine and men will come to know, as they can know in no other way, its supreme symmetry and greatness. It is much that foreign missions have demonstrated that our Christianity is the highest religion known, that it has the noblest conceptions of God and has done the noblest work for mankind. On the ground of comparative religions I am sure that foreign missions look well, and it is a matter of some gratification that men like Goethe, Hegel, Schelling, Carlyle, and even John Stuart Mill, have been led along the lines of this sort of study to pronounce Christianity to be far beyond every other present position and likely to remain always in the supremacy. The transforming effects of the Gospel upon the world at large in its physical, political, governmental and social condition is one source of justification of the Christian propagandism of the last one hundred years. For whatever the Gospel touches it lifts; it lifts communities as well as persons; and whatever affects individuals affects at last, and rapidly the communities which they form; and it seems to me that all the peoples that compose our Lord's Church in the earth must see that this cause has a claim upon the earnest sympathy of all who have a humane desire only for the welfare of mankind. What the Church above all needs is an *intelligent* interest in our subject. I know that it is possible to awake a spasmodic and emotional interest in foreign missions by stirring recitals of the experiences and heroism of missionaries and touching and pathetically told incidents, and thus to move a church into giving money at that particular time. What we want is an intelligent interest that will abide; and this will be fostered and maintained only by information.

And this in turn implies that a power has to be found which will in some way move the average pastor on this subject as he has never been moved before. I venture upon the liberty of saying that our people do not get enough intelligence from our pulpits about foreign missions. It is true that we have missionary sermons, but is it not the case that such sermons are usually

heard only when connected with collections. The subject is important enough, the resources of argument in its behalf are so ample, and it is so full of lessons to every Christian congregation as to warrant its frequent presentation independently altogether of the assistance that the congregation may be called upon to give to the cause. It would manifestly be a safe rule for the Church that general and special subjects have the same proportion in her teaching which they have in the word of God. And the Bible, let it be remembered, in its general drift, in dispensational sections and in special detail is pre-eminently a missionary book; and it is not wresting it from its legitimate meaning when it is summed up in this aphorism—"Christ for the world and the world for Christ." We boast that ours is predominantly a practical age, and that it demands facts. In behalf of no cause would the standard be more welcome than that of our foreign work. It is demonstrable that the success of the Gospel in the last one hundred years is greater than the success it achieved in any preceding two hundred years—I may even say in any preceding two hundred and fifty years. We look back sometimes fondly on the first ages and sigh for the gift of tongues and pentecostal blessing; and yet in the last century more has been done to give the Bible to the world than was done in the first ten centuries of our era.

Let the splendid facts and achievements in the foreign work in the aggregate and in our own denominational fields be kept before the people, together with our own indebtedness.

There is for example our racial indebtedness to foreign missions. The Anglo-Saxons who swept Roman and Celtic civilization from Britain, supplanting it with barbarism, savagery and Druidism with its manifold horrors were our ancestors—"the rock whence we were hewn and the hole of the pit whence we were digged." Forgetting our lineage we sometimes in our self-conceit and ignorance complacently shut our pockets and impertinently ask the obsolete question—"Do foreign missions pay." England, Germany and America are the answer. Our common ancestry whether Celts, Angles, Saxons, Jutes, Norsemen or Danes, were heathen who could have stood for the pic-

ture drawn in the first chapter of Romans, and, except for Christian foreign missions, our Christian assemblies gathered in elegant churches would possibly be gathered for the adoration of the god, Woden, in hope of some time entering the carnal heathen Valhalla.

Then, too, there is our commercial indebtedness. There is no tribe so recent or so ancient, no tribe so remote or so degraded that the Gospel does not seek it and that commerce will not gladly reach out far in order to get access to it. They go together. Religious conviction and fidelity carry the missionary where the commercial agent gladly follows but would not lead, and wherever the errand and the teaching of the one are, there the way is opened for a widening commerce. Who opened Africa? Moffat and Livingston, Christian missionaries. Who opened the interior of China, Christian missionaries. Who were first in New Guinea and New Zealand, in the islands now famous in the world as Samoa, in the Cannibal Islands of the Pacific where ship-wrecked crews were slaughtered and eaten? Always and everywhere the missionaries; and the commercial agent soon followed. The telegraph and the telephone; the mighty steamship trampling the ocean into a floor, and the railway train rushing over the continent, all came with missions, or subsequent to missions, and for their moral significance and purpose they have this, the furtherance of the kingdom of God. It cannot be without significance to the Church that so competent a man as Charles Darwin was honest and candid enough to acknowledge, when face to face with the facts, that he was wrong in supposing that the inhabitants of Terra Del Fuego never could be elevated by the gospel or any other agency; and that Sir William Hunter, entirely apart from his sympathy with religious doctrines, but simply as a patriot, said to all Englishmen—"I believe that any falling off in England's missionary effort will be a sure sign of swiftly coming national decay."

The shortest way to get at the hearts and consciences of some people, lies through the counting-room. Accordingly such facts as these must have a significance to American manufacturers and merchants—that every missionary to the Sandwich Islands

created a trade with Christian nations amounting to \$50,000 a year, and that the exports to those islands from the single port of San Francisco amounted in three years to four times as much as was spent to missionate there in fifty years; and that the plows sold to the Christian natives of Natal in one year amounted to more than it cost to sustain the entire Zulu mission, and that New Zealand now uses 5,000 American reapers and 1,000 threshing machines. This is a sordid sort of appeal to men's hearts and consciences I know. But the presentation of such facts—and there is a multitude of them—along with the higher inducements must enlarge men's sympathies, break down the walls of self-conceited privilege and make the lowest true shareholders with the highest.

2. In the *second* place, as I have said, there must be set forth the *responsibility* attaching to this matter of obedience to our Lord's command. A man is made a Christian by the grace of God, and for what? Not, as has been said a thousand times, to get him into heaven; not that he may keep the Gospel always in quarantine, but in order that through him the grace of God may go abroad, and some piece of the world be saved. And, accordingly, missions become not an occasional duty, but the essential necessity and absorbing responsibility of the Christian life. In this supreme matter of Christian stewardship and service, it is not an exceptional enterprise to which we are occasionally summoned, but rather the fundamental condition upon which all spiritual health and usefulness are based. The philosophy of the coming of the kingdom is very simple. It is simply this; calling upon the name of the Lord depends upon believing on him; believing on him depends upon hearing; hearing depends upon preaching; preaching depends upon being sent; and being sent depends not only upon the willingness of men and women to be sent, but upon the treasury of the missionary society. This process leads up to the most solemn sort of responsibility. I have not forgotten the difficulties of all kinds that surround this enterprise—travel, sickness, new tongues, unknown regions, barbarous tribes, the great wrath of the one who would soon perceive that his time was short. But we may venture the

assertion that whatever and howsoever great these difficulties, they would be overcome if American national honor, or American progress or American liberty were the issue; if diamond beds or gold fields had been discovered. We are living in the dispensation of the grace of God now to be preached to them that are afar off, as well as to them that are nigh. The mission of the Church is the carrying out of the sending of Christ into the world—to seek and to save the lost—and he bids his followers to go into all the world. And if this brings immense responsibility upon them, as it does, let it be even so, for they are to remember that the power is also bestowed and that Jesus Christ being by the right hand of God exalted, and having received of the Father the promise of the Spirit”—that Spirit with all his plenitude of power abides with men in meeting the imposed responsibilities of carrying to the world that which was entrusted to them by their Master.

But the aspect of our subject which pinches is the financial. Here is where one has the opportunity of dealing plainly with the individual Christian. How few are there among all who have named the name of the Lord, who, if they were to submit to the tribunal of a Christianly enlightened conscience the question—“Is this a meet offering for one for such a cause as foreign missions?” would receive an affirmative reply? How many are there who, although they may give, and give statedly, yet give amounts so small that when viewed in connection with what God has done for them their contributions can only be looked at in the light of an insult to him to whom they owe everything? How can it be otherwise if God's word be true, that the wealth of the land should be in the hands of God's people? Religion makes a man thrifty; saves him from extravagance; gives him character which is to every business man a fortune, so that even the world has confidence in him. These as well as many other qualities which religion brings to a man confirm the truth of that apostolic utterances—“Godliness is profitable unto all things having the promise of the life that now is.” But all this involves a sort of responsibility the urgency and solemnity of

which must be constantly urged upon men in a time especially under the dominance of the mammon spirit. These words were never fuller of solemn import—"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." It *must* be enforced upon men and women that they are the stewards of the property they possess, and that God expects them to administer that first of all in his interests, and that otherwise they pervert the right ways of the Lord, and fail to meet the duty he has placed upon them. What is the supreme motive of Christian benevolence? Is it the peril of the heathen? or the obligations of consistency? It seems to the writer that until we get people to understand that the ultimate aim of benevolence is the glory of God and the honor of Jesus Christ his Son, they will fail to apprehend the supreme motive which ought to impel Christian men to meet the responsibilities of Christian profession and stewardship.

The American Board has spent twenty-one millions of dollars in seventy-five years to Christianize the world. But in a single year the American people have spent from thirty to fifty times as much for drink. Thirty times as much annually for ruining men as the gifts of seventy-five years for saving men! Taking the work of that Board as a sample, the income of the liquor traffic *for a single year*, would have planted twenty thousand churches, gathered a membership of more than a million, with not less than three millions of attendants upon the worship of God. Had we spent for the same period for Bibles what we have for powder and bullets to kill men, we might have planted tens of thousands of churches, gathered thirty-five millions of communicants, and Christianized a hundred millions of souls, and made Africa as Christian as Ohio. We are accustomed in this generation to face colossal financial facts and problems. A hundred millions of dollars would have been considered almost a fabulous sum of money one hundred years ago. It is not so regarded now. The wars of thirty years during this century are estimated to have cost the inconceivable sum of thirteen thousand millions of dollars (\$13,000,000,000). It cost our own beloved nation five thousand millions of money and five hun-

dred thousand lives to save its own life, when it was threatened with dismemberment. It costs England a hundred millions of dollars per year to keep the peace in India. Alongside of such facts as these, how reads this one—that one cent a day from the rank and file of only thirty millions of Protestant communicants would yield more than one hundred millions a year for the supreme purposes of Christian propagandism, and this without taking into account what would be given were wealth to recognize the responsibilities of stewardship. The English and American nations together spend annually upon one heartless iniquity, viz., the drink curse, fifteen hundred millions of dollars (\$1,500,000,000)—a sum in silver dollars piled one upon another, it has been estimated, would reach up into the skies 2959 miles. That vast sum alone would support *one million five hundred thousand* missionaries at one thousand dollars per annum. Not long ago a New York paper took the pains to publish a list of the names of one hundred and twenty-two American millionaires, with the estimated fortune of each. Of this number seventy-five were accredited with possessing over five millions each. The average was eleven and a half millions, and the total amount \$1,427,000,000. A very large proportion of this is unquestionably in the hands of alleged disciples of Jesus Christ. Such figures constitute facts of the most solemn and portentous order, when placed alongside of this other sorrowful and humiliating fact that the average benefaction of Protestant communicants, called out by the deep, tender and strong appeals of our subject, amounts to $33\frac{1}{3}$ per cents annum. But it may be said that much of this perversion of means to which I have alluded pertains only to the past. If it be so, it should serve only as an admonition to this generation against denying the large expansion which its nature craves to such a force as our Lord's Gospel, lest it not only fail of the larger work which it was intended to do, but likewise should lose its best capacity and power at home in the narrow field to which our niggardliness has confined it. Let it be even so; we have enough to meet our own responsibilities without trying to blame our fathers for their delinquency or pushing the work of converting the world

into the future. It is ours to take care of the present and improve its opportunities. The command to evangelize the world was given in the present tense; and that command has no future tense for this generation.

3. Another line upon which we must incite our people to greater missionary activity is that of *admonition*. This has always been true in the history of the Church: wherever its outward tendency, its missionary activity, has been hampered, its inward life has suffered. It could hardly be otherwise. From the fact that the Church of Christ is radically and essentially missionary, it follows: First, that the church that is non-missionary is in a very grave sense non-Christian. Such a church crosses the divine purpose, resists a divine call, nullifies a divine order, and diverges from the great line of development in the kingdom of God. As I read the Bible and study the doctrine of the Church which it teaches, I can find no provision in the economy of grace whereby a home church can abrogate the divine command, and yet be made healthy, strong and prosperous. That command is not—"Go to the people of Pennsylvania and Ohio;" but "Go ye into all the world and preach the Gospel to every creature." And if at any anti-scriptural suggestions of worldly selfishness that command be neglected or ignored; if we do thus invert the divine order of magnitude; if we daringly presume to put that last which God hath put first; to reckon that least which God hath pronounced greatest, what can we expect but that we shall be deprived of the precious deposit of misappropriated grace, and inscribe "Ichabod" on our ecclesiastical towers, and bulwarks and palaces. Monopolizing selfishness cannot fail, sooner or later, to draw down upon any church which comes under its baleful dominion, a dreadful visitation of retributive vengeance in the removal of its candlestick out of its place. The bestowment and the distribution of God's favors are connected, and the former ceases without the latter. Alexander Duff, in pronouncing his sublime farewell to the heathery hills of Scotland, put it none too strongly when he said: "The church that ceases to be missionary ceases to be evangelical, and when it ceases to be evangelical it ceases to be a true church of Christ,

however primitive and apostolic it may be in its outward form and constitution."

Let me briefly point out one remarkable instance of this. At one time the Church in Africa seemed to be the brightest star in the Saviour's crown. That church had the greatest resources, the most renowned bishops and teachers. Her philosophy was the wisest, her libraries the richest and her presbyters the most numerous. But the Church in Africa failed as a missionary Church. The Church in Africa turned to its own use what was entrusted to it by the Master to be carried into all the world. The Church in Africa repeated the mistake of the Church in the old dispensation who hoarded for themselves what was designed for mankind and thought more of themselves as the depositories of the truth than of the world for which the truth was given, and had to have their exclusiveness and egoism shattered again and again by dispersion. The Church in Africa confined her efforts at evangelization to the populations along the rich Mediterranean seaboard, and did not occupy the vast regions lying south of her in the name of Christ. Who shall, even at this day, measure the woeful results of her failure? Who shall say what dark days, and bloody wars and endless troubles, might have been saved our race, had the dark continent received the Gospel as did the equally remote tribes of Goths and Vandals. But the Church in Africa failed, and left as the evidence of her failure a race uncared for, and unshepherded, to sink through long coming ages into deeper and darker degradation. It left a continent untouched by the evangel of Jesus Christ, and thus bequeathed what is to-day the most difficult missionary problem with which the Church has to grapple.

Donatello, the sculptor, once asked Michael Angelo to come and see his figure of St. George on the outside of a church in Florence. The great master looked at the piece of work in admiration and surprise. Every limb was perfect and every line complete, the brow uplifted and the foot forward as if it would step into life. The sculptor who had wrought it waited anxiously for the judgment of Angelo, who looking steadily said not a word, until slowly lifting his hand he said—"now march."

It is the very highest praise he could have given to the superb figure of St. George in marble. That is God's word for his Church. He has given to that Church the power; he has given it the stores of knowledge; he has given it the resources of wealth and the means of influence, and his command is to—"march," and the Church cannot overlook, suspend or indefinitely postpone obedience to that command, without serious consequences at home. Dilatory movements or inefficiency in going into all the world will certainly mean failure at home.

The nations that sit in darkness shall certainly see a morning without clouds break over land and sea; and shall know what it is to have the Father's robe and ring and feast; but the question for us is this—how shall the sons that shrink from their duty, nay more that deny the very spirit of sonship, that leave their own flesh and blood to go uncared for and unevangelized—how shall these sons find entrance to that feast, and dwell in a land whose law and atmosphere is love?

4. The *fourth* and last line, upon which we may develop the missionary spirit in the home churches, is that of *inspiration*. The source of that inspiration is in the divine assurances and pledges of victory given us by the great head of the Church.

Eliminate God from missions and you have nothing left but a human enterprise; all the grandeur and glory are gone; for the one supreme charm and fascination of this work is that in idea and plan, in origin and progress it is divine. Accordingly we have unconquerable implements to work with. There is one army that always marches to success and that is the army of the cross. The supreme fact is that God is behind the progress of his kingdom and that it will never cease while omnipotence has power, never while the divine wisdom sees the end from the beginning, never until the heart of God is turned to indifference or hostility toward his own dear children on this earth. Here has been the foundation, here the immense and constant inspiration, of that missionary enterprise which is peculiar to Christianity. The prodigal expenditure of labor and of life in missionary annals, has been based fundamentally on the expectation that our king was to conquer and that service rendered to him

must be fruitful. It was voiced by the youthful French missionary, Anschar, in the ninth century. When the fury of fanatical violence raged against him in heathen Sweden, and when all depended on the decision of one assembly, he simply said—"I am sure of my cause! Grace will come to them!"—as it did. This has been the superb inspiration of those who have wrought for God in weariness and toil and watching, hardships without and struggles within, as the pioneers in evangelism in the ends of the earth; of Christian Frederick Schwartz, "the greatest missionary since the time of the apostles;" and of Louis Harms, the leader of poor farmers, peasants, day-laborers and mechanics in a missionary movement unsurpassed in its devotion and achievements; of the devout and ardent Zinzendorf; of Henry Martyn, wearing out his life under the burning sun of India until the wearisome struggle ended at Tokat by the Black Sea where he died alone among unbelievers; and of that fine Englishman, John Coleridge Patterson, the martyr of Malenesia; of Robert Morrison, whose translation of the Bible first opened the word of life to a third of the human race; and of John Williams, the apostle of Polynesia, who won more than three hundred thousand island savages to the Lord; of Livingstone, Moffat and Burns, and the entire line of the church's honored leaders in the world's Christianization from St. Paul to David A. Day.

Those glorious pictures of a coming time drawn by Hebrew artists and those glorious prophecies sung by Hebrew bards, must have their fulfillment. The command has gone forth, and with such resistless agencies in her hands the manifest duty of the Church is to gather round the red-cross banner of her king, like those gallant templars of old and march on to the subjugation of the world. It stands, they tell us, on the mosque of Damascus that building that was once a Christian Church but has now become a Mohammedan sanctuary—it stands written over its door—"Thy kingdom, O Christ, is forever and ever." And the Moslem lets it stand. He puts off his shoes on the threshold and walks beneath it that he may worship after his own manner, but he lets the inscription stand. It were needless to remove it; the course of the ages is destroying it. The

present certainty is taking the place of the prophecy, when over not only that but every other moslem and heathen shrine it shall be written—"Thy kingdom is forever O Christ, and we are in it and of it and come sharing the glory unto which we are the called of God."

ARTICLE II.

THE SPIRITUAL TALENTS OF A CHILD.

BY REV. THOMAS F. DORNBLASER, A. M.

According to an old legend among the Greeks, we are told that Jupiter ordered the creation of the first woman with a view of punishing the act of Prometheus, who, by touching the chariot wheels of the sun, stole fire from heaven.

He directed Vulcan to knead earth and water, to give it a human voice, and a virgin form like unto the immortal goddesses. He desired Minerva to endow her with artistic knowledge, Venus to give her beauty, and Mercury to inspire her with a cunning and artful disposition.

When formed, she was attired with the Seasons and Graces, and each of the deities having bestowed upon her the commanded gifts, she was named Pandora, that is, "all-gifted."

Thus furnished, she became the wife of Epimetheus, in whose dwelling stood a sealed box, which he had been forbidden to open. Pandora, under the influence of female curiosity, disregarding the prohibitory injunction, raised the lid, and, suddenly, the evils hitherto unknown to man poured forth and spread themselves over the earth. In terror at the sight of these monster-evils, she shut down the lid just in time to prevent the escape of Hope, which thus remained to man, his chief support and comfort.

This interesting legend very likely has its foundation in the scriptural account of Eden. Eve, the mother of all living, was endowed by her Creator as a veritable goddess. Her overweening curiosity proved to be the weak point in her character. Her act of disobedience opened the flood-gates of evil; but

through her, also, have been accomplished the hope and prophecy of a Redeemer.

The only ray of hope that rifted the darkness of the lost Eden was, the promise "that the seed of the woman should bruise the serpent's head." The Hope of this lost world is none other than the Son of Mary, *the Babe of Bethlehem*. This world never knew the value of childhood until the Son of God *became a child*.

Our Saviour rebuked not only his twelve disciples but all other men, living and dead, who have undervalued the importance of childhood, when he said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." This friend of the children loved them, and blessed them, because he knew their infinite value. No music on earth charmed him like their innocent prattle.

Returning from the Mount of Transfiguration, he was pained at the selfish and worldly contention among his chosen followers, as to "who should be the greatest in the kingdom of heaven." As an object-lesson, Jesus called a little child to him, and set him in the midst of them, and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." "Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." "And whoso shall receive one such little child in my name, receiveth me." "But whoso shall offend one of these little ones who believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

It is the child, and not the man, that is the hope of the world. When the wolf and the lamb, the leopard and the kid, the young lion and the fatling shall dwell together in peace, not a man, but "*a little child shall lead them.*"

If all the wicked and unbelieving population of the earth were swept away by another deluge, and a new race of Christian parents and teachers given to the children, this whole world might be redeemed in the next generation. We do not understand

that the child is morally pure. Born in sin, it *must be born again*. Born of sinful flesh, it must inherit a sinful nature. Spiritually it is smitten with death. But it is like death before the body is cold and rigid, before the color of life has fled from the cheek, before corruption has effaced its beauty.

That which is most hopeful in childhood is the fact, that its tender nature, like soft wax, is susceptible of all kinds of impressions, and that these impressions deepen and harden as manhood advances. In our great museums you can see stone-slabs with the marks of rain-drops that fell hundreds of years before Adam lived. You can see the foot-prints of some wild bird that passed across the beach before Noah entered the ark. The rain-drop and the bird's foot left their prints on the soft sediment; by and by it hardened into stone, and there the impressions will remain as long as the rock endures. "Train up a child according to his way, and *even* when he is old he will not depart from it."

Robert Southey, the English author and poet, remarked that "a house is never perfectly furnished for enjoyment, unless there is a child in it rising three years old, and a kitten rising three weeks." "When I see the motherly airs of my little daughters playing with their dolls," said Addison, "I cannot but flatter myself that their husbands and children will be happy in their possession of such wives and mothers." "I love these little people," said Charles Dickens, "and it is not a slight thing when they, who are so fresh from God, love us."

Let us then, with the daughter of Pharaoh, draw near to the little ark of bulrushes, and uncover the little voyager, and discover if we can some of the *talents* and *possibilities* hid in this child of destiny, this *master-piece of creation*.

Here we find a *threefold* being, the physical, the intellectual, and the spiritual,—body, soul and spirit. We pass through the outer or physical walls of the tabernacle, and enter at once into the sacred courts of the inner temple.

This inner, or spiritual man, is none other than the temple of God. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" "If any man defile the

temple of God, him shall God destroy ; for the temple of God is holy, which temple ye are."

The spiritual talents, of which I am about to speak belong to the *inner man*. "Though the outward man perish, yet the inward man is renewed day by day." "He is a Jew, which is one inwardly." "For I," said Paul, "delight in the law of God after the inward man." "For this cause I bow my knees unto the Father of our Lord Jesus Christ,—that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the *inner man*."

Not every woman is so fortunate or unfortunate as to possess a husband ; but if she does not possess the outward man, she has what is better, and that is—the *inward man*. Peter recognizes this fact, when he admonishes the women of the Church to discard the vain and foolish adornment of the person,—“But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.”

Enfolded in the mystery of childhood we discover all the potential attributes of matured manhood. It is the oak in the acorn ; and “just as the twig is bent the tree’s inclined.” As the child grows in stature, physically, so ought the hidden man of the heart develop intellectually, morally, and spiritually.

Here, again, we find a three-foldness of capacity—the *intellect*, the capacity for knowing ; the *susceptibility*, the capacity for feeling ; and the *will*, the capacity for choosing. The intellect receives its impressions from the outer world through the senses, its notion of quality and substance is obtained through the understanding, and its original ideas and logical conclusions are derived through the reason. The susceptibility, which is the seat of our emotions, is affected from three sources—the animal, the rational, and the spiritual natures in man. The will, informed by the intellect and moved upon by the *susceptibility*, acts in three distinct modes.

First, by preferring one thing, or one course of action to another, without any overt manifestation. It is called in the books an “*immanent preference*,” that is, a choice or preference hid in

the mind but never carried into effect. These *choices* of the *heart* are hid from men, but God knows them, and reckons them, as if the choices were really and actually executed. "Whoso looketh on a woman to lust after her, hath committed adultery with her already in his heart." "Whoso hateth his brother is a murderer." "Thou shalt not covet." The Lord said unto David—"Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart." "As a man thinketh in his heart, so is he."

Again, when the will disposes itself toward some definite end and holds all the other faculties to the accomplishment of that end, it performs its function through what is properly termed a *governing purpose*.

The end of such purpose may be some honorable profession or calling in life. But the attainment of this end, requires many minor or subsidiary volitions. For example, if a young man should resolve to become a foreign missionary, he would be obliged to spend some years in preparation. These acts of study and labor would require a special exercise of the will-power, known as *desultory* or *accidental volitions*.

Let us now draw aside the veil that hides the *holy of holies* in this human temple. Here we find those *talents* in which we as Christian workers, are more especially interested.

1. In this inner sanctuary, we discover, first of all, *a capacity for God*. Here between the Cherubim, we behold the shrine, bearing the marred image of the invisible God. Here is a royal priest, whose hunger and thirst nothing but God can satisfy. "As the heart panteth after the water-brooks, so panteth my soul after thee, O God." "My soul thirsteth for God, for the living God." "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." David addressed the *spiritual man*, when he said—"O taste and see that the Lord is good." "As new-born babes desire the sincere milk of the word, that they may grow thereby, so do ye also feed upon the heavenly gift."

2. Again, this inner man possesses the talent or capacity for

inspiration. Holy men of God spake and wrote as they were moved by the Spirit of God. Moses and Paul were inspired, and yet they possessed no talent, mental or spiritual, which is not found in human nature to-day. Our children need to be inspired by the same spirit, not to write the Scriptures, but to interpret them; not to reveal the will of God, but to do it; not to prophecy of Christ, but to preach Christ.

The spirit of man is capable of divine illumination, regeneration, and sanctification. This new creature is the burning bush, ablaze with celestial fire, yet unconsumed. In its bosom is concealed the tongue of flame that arouses the impenitent, and wakes the dead.

3. Again, the spiritual man has a *faith-talent*, which is acutely sensitive to unseen and unheard realities. Not only is the believer in Christ Jesus a *new creature*, but he also lives in a new world. "Old things are passed away, behold all things are become new." It was this hand of faith, with which the woman touched the hem of the Saviour's garment. The crowd pressed him on either side, but no virtue went out of him, until faith touched him.

It is the eye of faith that must be unsealed before we can see the beauty of the Lord. "Open thou mine eyes, that I may behold wondrous things out of thy law." It is the ear of faith that must be unstopped, before the sound of the Gospel becomes a sweet and welcome voice:

"How sweet the name of Jesus sounds
In a believer's ears;
It soothes his sorrows, heals his wounds,
And drives away his fears."

4. In addition to these, and other powers of the religious nature of man that might be enumerated, there is a regal or judicial talent enthroned in the spiritual man, which seems to sit in judgment upon all the other *faculties*. This is *conscience*. With one eye upon the individual's conduct and motives, and the other upon the absolute rule of right, it passes judgment,—pronouncing for well-doing the verdict of approval, and for wrong-doing the verdict of condemnation. Its office is two-

fold—with one ear pressed to the heart of man and the other open to catch every word from the mouth of God—it comes to know the mind of both. The Christian conscience recognizes, not only the moral law written on the fleshly tables of the heart, but it knows the divine *law-giver*, and the human law-breaker. Here, then, is self-consciousness and God-consciousness, combined in one princely talent. “O Lord, thou hast searched me and known me.” “Thou understandest my thought afar off.” “Such knowledge is too wonderful for me.”

Is it no concern of ours that another, outside of ourselves, should know our inmost thoughts? It is related of a certain criminal, who was arrested and imprisoned for murder, that he whistled and sang in his cage as happily and innocently as a bird. He supposed that no living man had witnessed his crime, that he had done his work so deftly, and secretly, as to preclude any condemnatory testimony whatsoever. The secret was his own, and a verdict of acquittal must follow. One day he saw two men looking at him, intently, through the iron bars, and he overheard the one whisper to the other,—“*That* is the man,”—“I saw him strike the fatal blow.” The prisoner remembered the circumstances and recalled the possible presence of an eye-witness, and at once his laughter and song were hushed into groans of mental agony. His secret was out. His plea of “not guilty” would be of no avail. There was another who knew his secret and whose testimony would condemn him. If the knowledge of one’s secrets by another mortal, should so disturb a man, ought not the omniscience of God act as a powerful restraint upon our evil propensities, and a mighty stimulus to our better impulses. “Against thee, thee only, have I sinned and done this evil in thy sight; that thou mightest be justified when thou speakest and be clear when thou judgest.”

We believe that all these religious talents are capable of cultivation. The same law of development that applies to the physical and intellectual natures, is equally applicable to the growth of the spiritual man.

There are three indispensable requisites in the development of all living organisms. These are, nutritious food, fresh air, and

vigorous exercise. In these days the natural man is well fed, the intellectual man is over-fed, and the spiritual man is often starved to death. The child's stomach gets three meals a day, its intellect gets thirty lessons a week, while the heart, which is the crowning glory of human nature, is put off with thirty minutes each Sabbath; and how often these precious moments are indifferently and carelessly improved.

That the child's spiritual nature may keep pace with the growth of the body, it must have the milk of the word daily. "*Feed my lambs.*" It would be a careless shepherd, that would feed them but once a week, and then possibly put the fodder so high in the rack that the lambs could not get it. Give them the word in pictures, like the Master with his parables. "My words they are spirit and they are life." Put the word in the heart of a child, and it will do its work. "The entrance of thy word giveth light." "The word of God is quick and powerful." If you want to see spontaneous combustion—put the words of Jesus into the heart of a child. The word will serve as the fuel, and the Spirit will set fire to it. "The law of the Lord is perfect converting the soul; the testimony of the Lord is sure making wise the simple." "The statutes of the Lord are right, rejoicing the heart, the commandment of the Lord is pure, enlightening the eyes. "The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether." "More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey-comb."

In teaching youth, we must be patient and persistent, giving them "line upon line, precept upon precept, here a little and there a little." In planting corn, the farmer is wise in dropping three grains in a hill. If one grain is picked up by a crow, another eaten by a worm, there is still one left to take root and bring forth the full corn in the ear. So we may suppose much of our sowing, in the Sunday-school, has come to naught, but let us not forget that the promise is as true now as it ever was, that "they which sow bountifully shall reap also bountifully."

"O what shall the harvest be?"

If we would have our children develop *spiritually*, we must

surround them with an atmosphere of *purity*,—both in the home and in the social circle. Where the air is charged with the spirit of prayer and praise, there we find the tender and susceptible nature of childhood growing into the image and stature of Christ Jesus. Is it strange, that our spiritual talents should require exercise to attain a healthy and vigorous growth?

1. Is it not a fact, known to every mother, that every healthy child is born with an instinct for physical gymnastics? If you will give the child half a chance; if you will allow free play for its hands and feet, it will work out its physical destiny without the aid of the schools.

2. In the rational nature of the child, there is also such a sense of curiosity and inquisitiveness as to insure the exercise and moderate development of the intellectual powers. Under our splendid and liberal system of free-schools, State universities, and denominational colleges, there is no longer any need and possibly no excuse for the existence of any intellectual dwarfs.

3. But when we come to the development of the child's spiritual and religious talents, we find not only a seeming "*innocuous desuetude*," but a most hurtful and blighting inactivity. The Saviour's injunction is reversed—"Seek last, and least, of all, the kingdom of God and his righteousness." It is scarcely possible to live without physical and mental exercises; but it is possible "to live without God and without hope in the world." The decay of the spiritual powers is least noticeable and, therefore, most liable to be neglected. If the body of a child fails to attain its natural growth, if the mental powers drivel into hopeless imbecility, the parents are alarmed and grief-stricken, but in many a gilded palace, if the child of earthly fortune should be stunted into a pigmy, or starved into a skeleton spiritually, it would awaken no special concern.

Why was it that the man of the one talent in the parable was deprived even of the little which he had? It was because he was too indolent and too indifferent to make any use of that which he had.

This process of subtraction and addition is going on con-

stantly in human society. The arm of the blacksmith that wields the hammer is drawing from other muscles that which adds to its own strength. The boy who solves all the difficult problems for his seat-mate, is increasing his own talent, while his neighbor's is weakened. The same is true in the realm of the spiritual. Those who frequently commune with God, who delight in the law of the Lord, are sure to develop on the Godward side of their nature. Those who undertake great things for God, and persevere in their accomplishment, become *mighty in faith*. Those who, like Enoch, daily walk with God, will supplement their human weakness with that divine strength which is sufficient for every day and trial. Those who will open the heart's door, and let the "heavenly stranger" in, will experience, like Zaccheus of old, an enlargement of being, the benediction of a conscience void of offence toward God and toward man, and a thrill of joy unspeakable and full of glory.

"And now, unto him who has endowed us with such immortal and Godlike powers; unto him who is able to keep us from falling, and to present us faultless before his presence with exceeding joy, to the all-wise God our Saviour, be glory and majesty, dominion and power, both now and forever.—*Amen.*"

ARTICLE III.

LACUNAE IN THE LIFE OF OUR LORD, OR THE GOSPEL OF CIRCUMSTANCE.

BY PROF. W. H. WYNN, PH. D., D. D.

Looking over the four Gospels we sometimes get the impression that we have but fragmentary memoirs of a rich and wonderful life—a divine-human life—that, upon its own presuppositions, ought to have been written out in full. If such a life is to be written at all—we are wont complainingly to say—it cannot afford to be dropt here and there in patches, to be doled out in stinted allusions, to betray in any way a sense of impoverishment from a conscious meagerness of detail.

This is a divine biography of a divine Man. It is to furnish an unerring picture of the ideal life to all coming time. In it the incarnate Word is to be syllabled out, to be photographed, so to speak,—to get into the written language of men with a degree of fulness and unity of design somewhat commensurate at least with the marvelous living figure it sets out to portray. There must be no accident in this, nothing set down at random, nothing caught up simply at the writer's caprice. Our notions of inspiration, to be any notions at all, must imply this—must presuppose the same brooding divine solicitude in the reproduction of that image, that was originally exercised in bringing that image into the world. This much or nothing. If not consciously on the part of the writers, then unconsciously, for beyond all troubling the written narrative must not distort the image, nor in any measure fall short of an essential fulness of detail.

And yet what do we see? We have a few brief touches of simple narrative bearing upon the inner history of the holy family, the birth and ceremonial dedication of the divine child, the flight into Egypt, the return to Nazareth, and the assurance that the child is to grow up there in marked filial beauty among the children of the place, but with nothing whatever of childish detail. Then there is an interval of a dozen or more silent years. Meantime the years of adolescence have been reached, and the boy is in Jerusalem at the time of the feast, whither his parents have taken him with the view of solemnizing that period, as was the custom in Jewish families, with special ceremonies in the temple, which should signify to him that, henceforward, the doors of manhood were open to him, and that he must begin to take upon himself somewhat of the self-sustained responsibilities of life. Then there is that longer interval of eighteen years—a hush—almost as if a great symphony had burst through open doors upon the enraptured air and suddenly those doors were closed, and the music had ceased. Youth has passed and manhood is in full bloom, and all this time the derelict pen of the historiographer has not touched the page. Why this suspense? Was the Messianic mystery too vast, too deep, in its esoteric

unfolding, to admit of any intelligible record in the language of men?

Our curious inquiries are natural and inevitable, whilst we shudder at the literary crime of filling up these silent years either with unseemly conjecture or invented detail.* How did the stately youth walk among his fellows in Nazareth, how ply his trade, how serve at home, in what way did the marvel of his being occasionally gleam out upon his neighbors, when his sacred reticence was broken, and he consented to be as one of them? Where are the paths trodden by his hallowed feet? What heights did he ascend? On what far-sweeping vistas of mountain, sea and sky did he muse, and what did he say to the musing companion by his side? These and like inquiries, to which there is absolutely no answer, put us back on the more hopeful endeavor of finding out what these silences mean, or rather why the divine-human biography should be written in scraps. So it is. Here is infancy—then a pause—then adolescence—then a longer pause—then the three years of public ministry going out in the gloom of the crucifixion and the long and holy silences that await his footsteps in the coming time.

*The most recent adventure in this line is "*The Unknown Life of Jesus Christ*," based upon the alleged discovery of a manuscript, by Nicolas Natovitch, a Russian traveler, while on a journey to Thibet. The traveler ingeniously induced the *Lama* of the Hemis convent to give up the carefully guarded and sworn secret of their order for thousands of years—a contemporary Life of Jesus written originally by Buddhist chroniclers in the Pali tongue, and purporting to be the recorded testimony of eye-witnesses, within three or four years after the death of Christ. It is so manifestly a pure fabrication that, but for its own profession of having challenged the respectful consideration of some of the foremost *savans* of the age, it could not have even a passing notice here. It conveys the astounding information that Jesus spent the eighteen years of his youth, that are unaccounted for by the Evangelists, between thirteen and thirty, in India, studying Buddhism, and so, on returning to his Hebrew home, was simply a Buddhist missionary on Jewish soil. It is enough to say, by way of summary criticism, that the discoverer of this new gospel, who makes no question of its superior credibility as compared with the narrative of the Evangelists, has fatally damaged his claim to scholarly discernment and research, by habitually mistaking the language of Luke 1 : 80 as meant for the child Jesus, which is plainly descriptive of the childhood of John. (pp. 158, 162, 187).

We are not allowed to think that these silences have any value in themselves, that they are inspired *lacunæ*, if such a thing were possible, as if the sacred penman were required to be mum when the events of these intervals were pressing to be told. Silence has a rhetorical value—that we all know, as the great orator will sometimes produce his deepest impression by an eloquent pause, but there is no suggestion in this of a specific pre-estimate of purpose in these long omissions in the life of our Lord. In John's gospel the writer withholds his hand, not because he must, but the rather because he deems the full record of the marvelous doings of our Lord would crowd the world with books.

But will it be said that we have overlooked the depth of these gaps—that we have conveniently escaped a difficulty by turning away our eyes. What presumably could be the mission of the divine-human into this world of ours—what but to illustrate the ideal life all over the course of our human years? It must not be interrupted; it must not stop short. All stages of human life are to catch the incarnate halo; a gospel of circumstance must cover it all. We grant that the scene is sufficiently impressive at the several distant intervals in which the incarnate glory infuses itself into our mortal years—in infancy, where the the manger appears, and the wintry night, and the choiring angels, and the flight into Egypt, where maternity comes to a lawful apotheosis, and “the kindred points of heaven and home” are set in mutual gaze of each other to the end of time.

And so for adolescence. That little circumstance in the temple—how vast a gospel it throws into this most critical period of the young man's life? The divine boy becomes student at that age, is at home in the schools of the prophets, and uses his new liberty in no way derogatory to the honor of his earthly parentage, but to illustrate how the safety of that time is made sure only by a thorough matriculation in his Father's house. The mother's management somewhat relaxed, the heavenly Father must come in—at that time in the life of the growing boy when all his pubescent energies are breaking through the bud.

We know how it is. From early youth the picture of the divine boy at parley with the doctors in the temple, and the flustered parents coming in from the three days' search—this picture has always touched most profoundly our boyish dreamings of what are the highest ideals for the fledgling man. We delight to see the flush of the boy on the threshold of his new life, finding so unerringly the secret of his Messianic gift, when the learned Rabbis around him, his teachers, had wholly lost their way. We applaud his precocious answers; we are fascinated with the beautiful frowardness of his conduct, when he straightens himself up in filial remonstrance of his mother's rebuke. But yesterday she had ceremonially clothed him with a degree of independence, and to-day she is, dear woman, startled at his use of it—all of which she will give over, when she learns that he is only illustrating the way of safety for the years that are most decisive for the growing boy—by accomplishing his complete domestication in his Father's house. "Knowest thou not that I *must*"—a moral coercive from the crowding dangers of the time—"I *must* be in my Father's house," especially now, as in the course of nature, a sense of alienation must hover over my Nazareth home.

We are learning to-day what adolescence is; the religious outburst that always goes with it; the season of storm and stress; a time when the boy is being lost to his mother, and is waylaid by the spirit of audacious inquiry, and is exposed to the infatuation of the prodigal, and may wander with him far off into unmanly courses and to groveling with the swine. It is a most critical time, and religion must come in then, especially, to do for the eager youth whatever it may—must do it quick—lest the warm flood-tide of his opening impulses turn tumultuously on the downward way. But just then a great light bursts over the darkness from the cloisters of the temple, in the midst of which is the stately figure of the Messianic boy. He is installing himself in his Father's house. He is doing what the ideal youth will always do, he is carrying his mental ferments, and the fierce heats of his growing soul, into his Father's house, nay, into the very bosom of his Father's love. Here is the gospel of circum-

stance in a great blaze, albeit from a very slender thread of recorded event.

Let us run on, now, through the surd biography of eighteen years. The boy of Nazareth is now the Son of Man. At about thirty years of age he comes out from his seclusion, effulgently, gloriously, clad in miracle, and in the soft and subduing splendors of self-sacrifice, into the eye of all the world. He is a man—"The Man"—for that is the meaning of the title *Son of Man* which he habitually took upon himself, not at all, as we know—O, not at all—from any strain of vulgar egoism lurking in a nature so divine, nor from the mere shifting winds of idiomatic caprice. For three years and upwards he is out with his miracle on the public highway, calling himself *The Man*, and inviting the Godward impulses of a world estranged to gather themselves homeward and cluster in him. If a man is going to be a man, when life and character with their momentous issues are looming to his view, here is how it is to be done. The incarnate glory touches and transfigures the maturer years, the vocation, the deed, the thronging business of life in every most humble office of its exacting routine. Here is incident enough,—journeys, healings, preachings, sufferings, soul-wrestlings, vast and beautiful self-sacrifice, a profusion of beneficent miracle, a struggle with the evil ways of men, and the malign powers that shed a bitterness on all the springs of life. The air, too, is full of his words. He speaks as never man spake, and his discourses are reproduced.

We see, as a matter of fact, that these memoirs of Jesus are almost wholly confined to his maturer years, rehearsing his public ministry, and showing how he walked and talked, a full grown man, among crowds of full-grown men, eager to catch his miracle or avail themselves of his tender words. Must we not grant that this gospel, with all its incarnate revealings and incitements, is quite preponderatingly a manhood gospel, speaking almost exclusively to matured understandings, to souls that are in the heat of the struggle of life? Therefore the significant symbolism that flashes on the forefront of that mighty career—the cleansing waters of the Jordan—doves with white wings cleav-

ing the clouds of our estate—voices breaking in from the sky—an heroic figure in the wilderness, bending and groaning in a struggle with evil spirits and wild beasts—in short the great Messiah inaugurating his incarnate ministry in the furnaces of temptation, for what end, can we imagine? but to show us all at what point in our experience his great gospel was designed specifically to apply.

We notice, it is all out-doors and in a social storm. There are crowds everywhere; factions political and religious are at war on the streets; and the hills of Galilee are yet reverberating with the noise of the Maccabean revolt. The Roman Eagle is waving its pinions fast by the mountain of the Lord's, house and there are marks of mob violence close upon those sacred precincts where the unkindled fires of Jehovah's shekinah are wont to burn. In the midst of all this the Messiah moves—a teaming world of man—the ferments, the embroilments, the roaring of the social furnaces, the elemental tossing of times that are central in the history of the world—all this sweeping around the steady footsteps of the youthful Son of Man, to be a vivid gospel to us, as to how the ideal man must carry himself in face of the mystery of evil, and when this mystery is doing its worst.

It is, of course, the full-grown man that is here addressed—man in his prime—man with his civilizations about him, his educations, his governments, his business enterprises, all his manly faculties at their highest, and his manly blood beating at its best. But we have somewhat the feeling of disappointment, when we are compelled to look on and see the incarnate biography suddenly and even violently arrested at this point. Jesus dies in the bloom of his manhood; he goes to the cross when the flush of youth is still mantling his cheek, and we grope on, looking for the trail of the incarnate glory over the mellowing years of a quiet old age, and finding it not.

Can it be that there is a gospel of circumstance from the ideal divine-human life for every stage of our human unfolding except old age? Let us look closely into this matter; let us turn these pages carefully—can we find nothing here for old age? Is .

there no light, no reflection from the incarnate ideal for the afternoon and evening of our days? Must the old man go lonely and tottering to his grave, with the consciousness that the incarnate condescension has no warm embrace for him, that the Messianic visitation was actually withholden from what often turns out to be a protracted period of senile decrepitude and neglect? It would seem that, here, our sanguine gospel of the ideal life must fail. The Nazarene did not himself grow old, though he declared in triumph that no man and no power could arrest the flow of his years without his consent; and he called no old man to walk with him on his ways.

It is a singular fact that there are no hoary heads in the counsels of our Lord, and there is no recorded circumstance in which the benignant Messiah drops his benediction on the infirmities of age. In the crowds that thronged in his pathway there must have been here and there an aged man, or an aged woman, groping with dim vision and palsied footstep for the miraculous fingers of him who was doing wonders in the land, if not to have lost youth restored, to feel, at least, the consolatory thrill of his sympathetic touch. Of this, however, we have no mention in the text, and we begin to be sore pressed with the feeling that, possibly, these records have fallen short in their portrayal of the ideal life, and to that extent are open to impeachment as to the genuineness of their inspirational claim. The incarnate life was to fit the human life—illustrate and transfigure it—in all the changing epochs of its allotted revolution through three-score years and ten—there must be no serious omissions. That, or the incarnate mystery has been misconceived.

This gospel of circumstance must touch every point of enlarged human interest and experience, or else be no gospel at all. The divine guest must not stand on the threshold of my house; he must come in; he must visit and be at home in every room. But if it shall be discovered, now, that heaven, having once consented to come forth and embosom our terrestrial conditions with somewhat of the fulness of its measureless contact, has missed here and there a large area of our ordinary human experience, as clouds, sometimes, leave the peaks of the moun-

tains clear of their range—then it comes to this, in our disappointed calculations; that heaven has not touched our earth at all. But we have no such desponding view of this loftiest, deepest, tenderest subject that can engage the human mind. We believe in the incarnate mystery,—believe that it is a fitting application of incarnate circumstance to every decisive stage of the ordinary history and experience of the normal man, and that presumptively it is so represented in these memoirs of our Lord. Whatever else the incarnation was, it was, beyond all question, the bringing within natural and physical bounds of the ideal manhood, not simply as it dwelt in the thought of God, as an intelligent creative energy crowning the worlds with this highest product of its *esemplastic* skill, but as it exists primordially in him, in essence, in principle,—the far off infinite image in accordance with which, or, rather, out of which, this creature man was made. The proposition is a plain one: Man was made in God's image—the incarnation is the finite and human embodiment of that image passed over from the eternities, directly, and at first hand.

We believe, also, that the loftiness of the event, the magnitude and sweep of its cosmic significance, will require, if it is to have a representation in the language of men, that such a representation shall have, as guarantee, the same brooding solicitude from the eternities as that out of which it itself emerged. There is the Son of Man—*The Man*—here is the undistorted reflection of him in the signs and symbols of human speech. It must be so; it must be so. If men are to talk of this mystery at all, they must be able to read the revelation about it, in such terms of adequate and accurate rendering of it, as will bring the tremendous matter before their minds in no essential aspect of it mutilated or blurred. And so, now, under stress of this assumption, we must go back on these records, and brood over them again.

It dawns on us that this gospel, in so far as it consists in the aesthetic exhibition of event—of event, unquestionably, projected directly from the eternal world—is a gospel of beginnings,

and not necessarily of contingent and implicated detail. Let us be clear here, since we are touching close upon the religious mystery of what we are wont to call the inspired word of God. Every one sees that the question of inspiration cannot be approached, even, with the touch of one's finger, without the foregone concession that it is the effect, at least, to get the incarnate lineaments of the divine into some sort of commensurate representation in human words—that there are two inseparable terms in the discussion—inseparable as essence and form—the Son of Man, and some fitting biography of him in the language of men. Therefore the same Spirit that brooded over the conception, and flowed in without measure upon the growing boy and miraculous man, must have had some clerkly office in reproducing that image with its unique adaptations to the spiritual wants of the race, in the fluent symbols of the speech they use. The Son of Man in palpable figure is no longer here—the exigency is, to put letters to the sacred office of so embodying the *ensemble* of that vanished theophany, to the eyes and imaginations of men, that it shall be all there, its integrity unbroken, its adaptations full, its spiritual potentiality in no sense reduced.

Obviously, it is impossible that everything that this divine Man said and did should have been set down, by secretaries following him watchfully all his days. The twelve men in most intimate association with him in his public ministry take no notes; and the beloved disciple has given us to understand that, even with the inspired *afflatus* upon the memory of his biographers, it would be a literary superfluity to encumber the world with the infinite richness and multifariousness of the detail. That only must be recalled that will make the picture whole. And so, now, whatever the *afflatus* may have been, we may be quite sure it was *selective* in its movements, recovering and recording the events in accordance with some ideal law of spiritual fulness and completeness in the representation to be made. Countless circumstances must be dropt; only a few may be recalled. Unless we consent to see this whole matter given over to the random gleanings of religious romancers—which could hardly be, in view of the thorough realism of what we have—

we must suspect some underlying law, consciously or unconsciously, determining the writer in the record he is to make. A score or more of miracles, for example, are performed in a day ; but one is recorded—was that one taken from the mass because of the larger element of marvel in it, that is to say, merely at the writer's caprice ; or was it typical of some inner meaning of the gospel of circumstance to be emblazoned, in this way, upon the religious susceptibilities of those who read ?

Seeing that the matter is of such stupendous moment—an incarnate life moving through a brief segment of our terrestrial experience, not in the way of incidental visitation, a mere *drop-in* upon our planet, a *detour* from the far-sweeping voyaging of the Infinite round all worlds—not this, but a life lived—out of the eternities—with express and foreplanned bearing on the moral and cosmic destinies of the race among whom it was lived—in a matter of this kind, it is inconceivable that the representation of it should be allowed to float loosely to the world, the sport of inconstant winds. It is hardly an hypothesis, therefore, that the brooding spirit of the memoirs is wisely and deliberately selective of incarnate circumstance, with reference to the end to be attained—the imprinting of the divine image in unblurred impression upon the human soul.

We have already hinted that the secret of this selective process in the life of our Lord—a suggestion we venture to make with some degree of confidence—is found in the fact that this gospel of circumstance is a gospel of beginnings, and not of endings except in some way of implicated sequence and result. For example, the ideal life is made to imprint itself with great vividness on those epochs of our human years where life itself begins, or there is some new unfolding of experience breaking up the level of the past, or some great door of opportunity inviting the matured powers of the man to the line of effort in which his destiny may lie. These epochs, in broad outline, are three, and no more—nativity, adolescence, and the time when one enters upon active life—three beginnings, to which at last there can be but one *finale*, the moral harmony of the character wrought toward completion, or the instrument broken, and the

tuneless strings dangling to the wind. Through these crises in every man's history the lines of destiny are legibly drawn, and down close to them, therefore, the incarnate solicitude must bring its ministries, and hover near with the bosom of its love.

Precisely this, the records assure us, was done. That is to say, the inherent and inevitable reticence of a mystery immeasurably beyond the grasp of the human mind is broken, here and there, as the necessities of the case would require, and as the limited resources of the language of men would admit—broken at these three points, the fateful initiatives of our life in this world. And the remarkable thing about it is, that this reticence is broken, in each case, not so much by words as by events. Throughout the whole of this wonderful story—and but a few hours' reading will compass it all—there is such a manifest withholding of the ordinary verbal overflow and ebullience in describing great events, that the irreverent will speak of parsimony, and hold up the *lacunæ* in the life of our Lord as evidence of the leanness of the inventive faculty when originating an impossible religious romance.

There is no parsimony; there is simply a species of divine economy, in words, in revelation, in breaking the eternal mystery to the understandings of men, as is befitting a matter so transcendent. It is not leanness of invention, but rather the supernal wisdom of the *afflatus* itself, that it prefers to speak of such incommunicable matters by events rather than words. Indeed this is pre-eminently the inspirational quality of this wonderful story of our Lord. It is not a biography in the ordinary sense of the term. It is unique, anomalous, freighted with a literary *peculium* far beyond the power of the keenest critical acumen to discover or disturb.

But having said this much, we can distinctly hear the whisper of disappointment that we should put these writings in any sense beyond the freest application of literary tests. It seems in our day to be presumed that there can be no divine quality in any written document, any record in the language of men, that would exempt it from the sharpest incisions of the critic's knife, which incisions, it is confidently claimed, can alone make it clear

whether there is such divine element there or not. Now, of course, no Christian scholar will interdict the use of the critic's knife on these sacred writings to the utmost limit of the critic's behest—simply, it is asserted, and reasserted, that, after the knife has probed its deepest, there is a *residuum* of spiritual quality it cannot reach. And this we make good by an appeal to history, and the enlightened experience of thousands of years' religious brooding over the unadorned rehearsal of the simple event.

Think a moment. What is it that has so impressed the mind of the ages—and the more so as that mind has enlarged in power and mounted up higher in refinement and culture—in the simple story of the Nativity, for example, with its brief and unembellished account of the stupendous marvel, going with it, in earth and sky? The angel of annunciation; the vision of the shepherds; the taxing in Bethlehem; the mother and child on a bed of straw; the coming of the Magi in lead of the wandering star; the fondling of the child in the arms of devout age, willing now to let the gray years go out in the delicious dream of prophecy fulfilled; the stir in Jerusalem; the flight into Egypt—all told in such utter simplicity of phrase, that the reader feels himself almost in direct contact with the naked event. So transparent, so wholly aloof from all verbal redundancy, is this story of the child Jesus, and yet so freighted with power to lay itself closely and sympathetically upon the deepest religious yearings of the human soul, that the critic, coming upon the scene, finds himself suddenly disarmed. There is nothing there over which he can brandish his knife.

And, then, what is the historical witness to the far-sweeping influence of these events? We see a glory thrown over maternity and the home that has grown in lustre ever since, as if the incarnate mystery had condescended to nestle with its supernal purities there where the moral perils of the race were greatest, where animalism and savagery were wont to grovel the most. A Christmas beauty, coming out of the far-off manger and from Judean skies, has fallen upon the nursery of all climes, and little children are born, so to speak, under the newer and sweeter auspices of the divine child himself, whom they stately worship

with overflowing joy and a profusion of gifts. Childhood and motherhood—the manger aspect of the newer family life that has been shaped through the progress of the centuries by the simple story of the birth of our Lord—it is not too much to say that, in this way, the whole moral and social life of the nations has been touched and transformed.

We speak of the elevation of woman—why, almost the religion of Jesus is woman's religion, the mother being so essentially at the source of it, and all along the image round which its softer splendors most congenially cluster. In barbarous times, when the savages of the North were reaching out to get some notion of the new religion which the conquered people clung to with such burning zeal, the maternal feature of it touched them soonest, and the Holy Virgin, quite as much as the Divine Child, lighted up for them the long years of their struggle upward toward the Christian civilizations we now behold. Over the woods of Germany the image of the virgin mother floated like a morning star. Further on art felt the spell, and embodied her highest triumphs in master-pieces of the Madonna and her babe.*

And then, also, it was inevitable that the Babe of the Manger should lead to the ceremonial consecration of little children by the waters of baptism, as an expedient of getting the new-born infant into close and warm nestling with the divine infant, seeming to remain evermore a kind of cherub baby-divinity over the nursery at home. Sabbath schools will spring up, and the ages

*See Frederick W. Robertson's remarkable sermon on "*The Glory of the Virgin Mother*," in which he endeavors to account for the rise and persistence of "Mariolatry" in the Church, on the ground of a desire to see the "purer, lovelier, feminine elements of God's character exhibited in a separate personality, which elements had, indeed, been jointly exhibited, together with the more distinctively masculine virtues, in the comprehensive humanity of our Lord—the mother of Jesus taking that place, and coming at last to be enthroned above her son. The view seems to imply that the tenderer, feminine attributes in our Lord's incarnate presentation were relatively dull and unaccentuated, suggesting recourse to the mother of Jesus by way of filling out the ideal. We should rather look upon it as a superstitious abuse of the story of the Nativity, akin altogether to like abuses springing up at every stage of the incarnate history, and illustrating only the inherent and extraordinary power of the event itself.

all along shall echo with the same childish hosannahs that made the temple in Jerusalem ring, when our Lord was installing his manhood kingdom over the solemn mockeries of a decayed Church. The Church among the children—that is the Sabbath school, or will be, when it grows fully to the ideal promise of the manger babe. The historical cogency lies in the gospel of the Nativity, the strong, inherent, spiritual fascination of the event, making it as inevitable that the kingdom should fold up the children in its embrace, as that the mother should carry their babes to Jesus, or that the stones of the temple should cry out if their little voices were hushed.

I am urging the strange power of the unadorned gospel of beginnings, a record of events wholly colorless of rhetoric, and almost stinted as to detail, gathering to itself, notwithstanding, a momentum of inspirational energy through the ages that puts it far, far, above and outside the category of ordinary books. It is the evidence of history to the divineness of this book—of history not in its external and superficial aspects, as witnessed in the clashing of armies, and the slow triumphs of diplomatic skill, but in those under-currents of social life evermore increasing in volume and in uplifting energy, through the spiritual incitements coming in silently, always, from this unchallenged source.

It is the same thing all over the three beginning epochs into which we have distributed the life of our Lord. The boy Jesus among the doctors in the temple—we have already seen how a subtle and all-swaying gospel of adolescence steals in upon the young mind while brooding over that event. Coming to the manhood gospel,—how is it there, where there is a much larger accumulation of incident, and a profuse intermingling of discourse? Is it the event here, or the sweet distilling of those wonderful words, that has carried the day, and swept down the evil cavilings of men as the flood bears away a barrier of straw?

One thing we immediately discover in that marvelous ministry—it is a compound of word and event, and we can never consent for a moment to see them flying apart. And yet quite uniformly the discourse is a simple homily on the event, the

event being the text which the great preacher will undertake to expound only when its inner spiritual meaning is difficult to grasp. Perhaps we have erred in conceiving the richest product of that ministry as dropping from the lips, rather than from the miraculous fingers, of the divine Son of Man. Words and works! let us ask ourselves the question, which of these two come into the most conspicuous realization, and fervency of appeal, when the religious imagination is turned that way—turned to where the Nazarene is making his daily round of miracle and mercy, and breathing the breath of healing on our broken world. Not in the main the preacher, but in the main the healer, beyond all question, was the Christ, our Lord.

Close the book, and then close your eyes—what do you see? I see a travel-stained physician jostled by a diseased and crippled multitude, all day long, on the public highways, and relaxing not his ministry of miracle for their loathsome maladies through three long and ungrateful years. For the most part that sublime figure seems to me to move in silence, excepting now and then a word of direction or comfort to the one upon whom his benefaction has fallen, or an occasional halting in privacy, to tell his groping disciples what hidden meaning his mighty works were intended to convey. Little or nothing has he to do with the formal harangue. He puts up no platform. His voice is not heard on the streets. It is true, he preaches the kingdom, but not after the method of John, or any of the prophets, but by throwing upon the world the tremendous didactics of his “mighty works.” He exhorts men to believe on him for “the very works’ sake,” and often, we are told, withheld his mighty works where men withheld their faith.

It would be a strange outcome of things for this religion of ours, if the clamor of our times should succeed in degrading this chief and almost exhaustive feature in the ministry of our Lord, the foreplanned moral power of the transcendent event. It cannot be. We see the building in its mounting architecture and walls—its architecture *in* its walls—just as, in the same manner, beneficent miracle throws the truth of the kingdom in indelible objectivity and power upon the religious vision of the

race. Here is the ideal man moving among men of all social grades, passing through their human experiences from the lowest up, applying his incarnate and healing ministry to every phase of manhood possibility and the absence of it, developed and undeveloped, in bloom and well set forward in the promise of fruit, or blasted in the bud and going on to wither at the heart. It is not so much a message he has for them, as a ministry of renewing and renovating power. He might have talked long and learnedly to them, as the Greek philosophers were wont to do, musing and communing with them under the shade of Olivet, or by the lipping waters of the "blue Galilee"—it would have been no gospel, and could have gone but little way beyond its narrow home.

We shall catch the secret of the maturer years of our Lord, by observing him in act, by getting the vast sweep and significance of the deeds he did. He is installing a kingdom of love as over against a kingdom of hate. The two kingdoms are lifting themselves in conflict round every step he takes. It seems somewhat surprising that this obvious and summary characteristic of the ministry of our Lord—its being a kingdom of love against a kingdom of hate—should have been viewed obliquely by the theological mind of christendom for so many years. Just now the drift of learned inquiry is away from formula, and right into the face of the event, with a most sensitive delicate drawing to the moral efficacy of the Master's touch—after so long a time hanging round the purlieus of scholastic retreats. The fact itself would seem to militate against our much urged theory of the supreme spiritual potency of the event—a long historical confutation of the gospel of circumstance which we are now, with much ceremony, attempting to set up. But to this we have to say, that always, and without fail, and in spite of the gropings and vagaries of theology, the power of the event has been latent in the Christian consciousness of the centuries, and very perceptibly toward this goal the long and circuitous march of dogma has held its winding way.

Now that it has finally arrived, and we are looking profoundly

into the heart of the event, we can see at once why it should be that, in a kingdom of love, the main thing should be the self-sacrificing deed. Love has its legitimate expression only in act.

The honeyed utterance, the learned treatise, all the highest soarings and deepest soundings of philosophy and song, can only point that way, through distances more or less hazy, and with suggestions more or less suspicious of a possible masquerade. About the deed there can be no disguise, provided only it be set in with the organic tissue of the life as a whole, and be interpreted in the light of the series which it includes. Love has no other tongue; it unburdens itself in the deed. In running over the public ministry of our Lord, somehow we are fascinated and fastened by the glory of the deed, or, shall we not rather say, by the mysterious divine quality that reaches out in moral searching for us from the bosom of the deed. The deed is always one of self-sacrifice, always disinterested, always a benefaction, always for its own sake, and asking nothing in return saving, perhaps, the grateful recognition of the goodness conferred, on the part of those unto whom the goodness has come.

In this way we come to know what is love in the ideal man, and what the kingdom of love which he sets up on the smoking ruins of the kingdom of hate. Self-love is at the heart of the kingdom of hate—see, yonder, the Rabbis are hounding his track, and with them are all the darker malignities that swarm from the pit, and kindle fires for the going of his innocent feet—because the divine disinterestedness of his going shines with a greater luster than their little fluttering tapers choking in ecclesiastical damp. The religion of Jesus is the incarnation of neighborly love, or, distinctively, the spirit that sacrifices itself to another's good. It is losing the life to find it; it is denying oneself, every day, and taking up one's cross. And it was the image of this which the ideal man threw upon our groping world, forestalling what you and I may be when all the wreck of our broken manhood is divinely reclaimed, and coming himself as the reclaiming energy into the broken heart of our broken hopes.

Clearly when looking at the ministry of our Lord in the light

of the event, from beginning to end, this is the full and comprehensive rendering of what he brought into the world, of what he is now bringing in such unstinted abundance to every longing, praying, struggling mind of man in any measure touched with the deeper discernings of our newer time. He brings a kingdom of love. A kingdom of truth it will be, indeed, for truth is but the formula whereby love may make its way in the world—but truth, only, as being the song that love will sing, or the illuminated banner it will wave in front of it as it marches on in its gladdening way. Love is rescue. Love is the flowering out of goodness in the act, and, as it concerns Christian love, acknowledging always that the goodness has its source only in the parent vine. But when love goes forth to do—as it must, if it be love at all—it will formulate every step of its progress by some carefully intellectualized embodiment of the true, or find it so formulated in the struggling experience of those who have gone before, always conscious, however, that that only is true that first was love.

Herein we may see what a vast burst of enlightenment is ready to pour in upon our thinking from this new gospel of circumstance—new, but very old—new in the sense that now, for the first time, we turn toward it, not any longer with an inverted gaze, but eagerly and directly face to face. We all now familiarly say to one another: The religion of Jesus is a life, and not a dogma, or a dogma only in so far as it is the new life speaking out its discernments in the tone of love. The antithesis is rightly voiced for us in the doing and teaching of our Lord—*doing and teaching*—the teaching being always but an enforcement in words of what the doing had silently expressed. But the doing was all of it, O, all of it, a self-abnegation in love, since in no other way could the kingdom of love be set up.

Does John want a formula, languishing there in the gloomy dungeon of Machaerus? Poor John! is it the truth of the matter of which he would be assured? “Go your way and tell John the things which ye do hear and see”—then follows the rehearsal of the tremendous event—“the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, and the dead

are raised up, and the poor have"—this kind of good tidings preached to them—"and blessed is he who shall find none occasion of stumbling in me." There will not be, so long as the theology that engages us is the theology of self-sacrifice, the self-renunciation that is at the heart of love. Most assuredly our Lord rests his Messiahship with main stress and emphasis on his "mighty works," all of which are full of altruistic self-lavishment upon the good of the world—a laying down of that one vast life for the life of the world. And so now, also, when we speak familiarly of the "person of Christ," we mean the deed—of the person of Christ, as coming silently into the heart of our discernments where aforetime formula was wont to hold with stern hand a rigorous sway.

Theology has changed, we say. It has moved upward from dingy iron-girded vaults, hung round with the gloom of many twilight years, to a transparent chamber flooded through and through with the splendors of the glorified Son of Man. We mean that theology has turned to devout brooding over the event, since the personality of the Master, with all that goes with it, is witnessed only in what he does. He is here touching our moral diseases into healing, by a finger laid upon the spot, and taking our infirmities upon the bosom of his suffering love. We shall know him by what he does, just as he said of his disciples that they should know themselves, and be known of others, by what of his quality they were able to draw into their lives—know him thus in act, or know him not at all.

Suppose, now, that I am taking up my New Testament to find in it eternal life—or, what is the same thing, to find the help promised there toward reclaiming my shattered manhood to its ideal estate. What is there in it, that, first and last, strikes to the center of my want? Let me be wholly candid in the reckoning I must make. Beyond all question it is what I see with my imagination, rather than what I hear on the distant air—infinite love unbosoming itself in act—all-day compassion reaching a hand of rescue to the most distorted reflection of the image of God in man, as one who should say: 'Come unto me all ye that labor and are heavy laden'—whose shoulders are

chafed, and whose spirits are bowed, by the burdens ye bear—‘and I will give you rest.’ I see this lying all over the public life of our Lord. This impresses me. This stays with me—a subtle haunting of the thing that was done, yonder, by the Lake of Galilee, or on the Plain of Batiha, or in the little village of Bethany, or in the courts of the Temple, or on the thronged thoroughfares of the City of the Great King. The little matters, insignificant otherwise, grow great under the shadow of this wondrous figure moving in humble majesty from place to place—seeking a drink of water by the well, removing his sandals by the door, catching up the little child on the streets. All things are colored by the one all-pervasive, divinely radiant, altruistic charm, so that in the least event, as well as in the greatest, I feel that the eternities are flowing this way.

And, now, if for the moment I dismiss this vision from my mind, and go to my wonted wanderings in the ways of sin, to my hard grinding in the mills of money getting, to the illicit excitements of trade and ambition turned into a game, to the grosser grovelling of the animal man—I am ill at ease. I am troubled with a sense of having seen something that will not let me go—a vision glimpsing and gleaming fitfully through the clouds that roll tumultuously through my sky—somewhere a blind man pressing for the Master’s touch, a demoniac sitting reclaimed at the Master’s feet, a leper hailing him from afar. I am twinged and shamed by the glory of the ideal Man; it revisits and rebukes me in my efforts to shut it away. By and by I break loose, and come back to it again, and there, living before me, is the same sublime figure moving among the masses, and shedding a profusion of miracle from his beneficent fingers. All things pure, and sweet, and lovely, cling to his going—certainly here is the one man of all the world who does not live to himself, who loses himself to gain himself, and who importunes, and inspires, and helps the broken world to do the same.

Forthwith I undertake in earnest the unselfish life. Somehow I see, not only, the ideal manhood new-blooming from the skies, over there in the little land where his healing miracle was dispensed, but I observe that he is coming my way, and that as

I take up the unselfish life, he lends me a helping hand. I feel the thrill of recovery in his touch, and am assured that so long as I hold his hand in mine the kingdom of self-love shall not prevail.

I have lingered thus long on the maturer years, the manhood years, in the life of our Lord, because at this point the great gospel of circumstance beats with full tide on our hither shores. It is a gospel of beginnings, and, only by implication, of final touches for the human soul. Our opportunities, our destiny, all the probationary issues of our life in this world, are crowded into these openings, through which the long light of the incarnate mystery is continually pouring, and continually impressing and renewing for us the image of the ideal man. I open the gospels anywhere—I have the image of the ideal man. I see where it may begin, through what stages it may pass, and, by implication, what may be its glorious end. I cannot but believe that it was so arranged, that the voices and silences of this sacred story cannot have fallen out by chance, that there are within it no irrational gaps.

So believing I can be hospitable to all the scholarly skirmishing that criticism may do, stirring up its wholesome disturbances in the domain of the letter, but touching not at all that inner vital "spirit of prophecy" which is "the testimony of Jesus Christ." Given the incarnation, then it follows that the story of it must be as it is; that, in some sense, a miracle of letters must stand as the exponent of that miracle of all miracles, the appearing of the divine Son of Man in our human estate. That miracle of letters is the life of our Lord. Look at it; study it profoundly; let what floats to you from the event strike over into your life, as you go your daily round, as you do for others in the simplest work of your hands—you will feel an inspirational energy coming out of the book that is divinely unique, that you may seek the whole round world elsewhere to find.

I know the objection: Why did not this image-bearer prolong his itinerary all round the globe, and live his great life out in the face of all mankind?—thus secure that this miracle of letters, this picture of the ideal life, should be equally accessible

to all the the groping, darkling tribes of earth. Cosmic and cosmopolitan!—only in this way can we think consistently of so great an event. On the contrary there is the little land scarcely touched by the Mediterranean tide, and a narrow nationality gone to decay—among these the ideal life appears, and over their sacred books the new and healing leaves fall and flutter in inconstant deposits, as the foliage is drifted in the autumn wind. Could it be that what was meant for all, should come to all, should come to so few—an image of the ideal man—and that the great ethnic religions should grope on in the lead of their empty Bibles, at best craving and feeling after that which their empty Bibles never contained—grobe on for thousands of years, and get at last what they longed for only by importation from another race?

To all which we answer, that the miracle of letters is not a miracle in an irruptive sense. The Incarnation is not a riotous movement upon the order of the world. And if there was occasion for the appearance of the ideal Man, not at the beginning of creation, but in the middle of far-off millenniums maturing for the event, why should we think it something strange that it should want other centuries to root itself in the experiences of men? In some large sense the history of our race is but the evolution of man, and if it be not a random process, as the driftwood seems to lodge and float at the caprice of the flood, if it have in it and over it an *organific* presiding mind, then we shall expect that somewhere in the centre of it the incarnate mystery will appear—at the heart of the maturing civilizations of the race, let us say—whence, as from a pulsing powerful *aorta*, the life-tide should be propagated to the farthest bounds.

This figure will solve it all. In the bodily organism it is not necessary that the heart should make an itinerary of the whole physiological realm, in order to dispense well to each laboring function its meed of blood. It is practically omnipresent in the the body in the streaming life-tides which it sends upward to the brain and downward to the feet. And so precisely must we set the religion of the Incarnation at the heart of the time-spirit in its dealings with the manifold religious consciousness of the

race, going out from Palestine with the great civilizations which carry it, not to supplant that religious consciousness, but to minister to it in ever-increasing measures of pure spiritual blood.

In this view it is hardly proper to speak of the religion of Jesus as destined, by and by, in its historic triumphs, to become universal, having mechanically pushed aside and overborne the darkness and diabolism which all heathenism was thought to be—rather we shall conceive it as inherently universal, as bound up *ab initio* with the religious providence of the race, and as having an historic centre only as the physical heart is planted in the center of the frame. Not, it *will be* universal, but it *is* universal—this is the language we should use, if we would suitably honor the magnitude of the event. In one sense it is true that the Christian missionary often carries this religion into benighted countries where it is not—telling the story for the first time, and opening out the darkened mind to the first touch of its restoring power—blessed office! but in another sense he should always know that the Master has sailed in a ship before him, and is himself to be reckoned as the first missionary of his religion in all the lands. The incarnate miracle could not come from the skies without in some sense flooding the universal race of mankind,—if not in ways that we can see, most certainly by virtue of a necessity growing out of the nature of the event.

And, now, I cannot dismiss this subject without taking up these four gospels again and bringing them, as the record of the ideal life, into closer intimacy, and deeper spiritual sounding, as to the scope and preciousness of the marvel therein contained, than has heretofore been my wont. I have found a selective *afflatus* setting up an ideal type—a divine-human type—for all the opening epochs of the life of man in this disciplinary world of ours—putting threads into our human hands whereby all the labyrinthine windings of our destiny may be safely traced. But I am strangely haunted with a subtle sense of something more, clearly appertaining to the inspirational energy of these sacred books, but challenging the powers of expression to get it into words. Is it light—the last great word that burdened the dis-

courses of our Lord?—light, or the delight, that springs up in the mind of the reader who has attained a certain moral elevation toward the divine-human figure that sets the pages aglow. It is hardly the language of the mystic, it is rather descriptive of a genuine experience of the spiritual mind, to say, that the eternities stream hitherward from all the sayings and doings of him “who was in the bosom of the Father,” and round whose going the heavenly ministries never abate their watchful service—stream hitherward to those who have learned how to read. Is there not some such clustering of other-world powers round these simple words—the twelve legions of angels growing to be a mighty host, with seraphic burnings and luminous reinforcements to every soul of man that desires to be taught of God? Most assuredly as we read, the Spirit broods, and that is the atmosphere in which all the angels dwell; and we seem to be one great school together sitting at the Master’s feet—they on the other side of the line thrilling their supernal illuminations down to us through the cloudy obscurations of the letter—to us groping to see light in their light—and our dull insights leaping into joyous quickening with their own. A golden gate swings upon the page. The heavens open. And unless we be the hapless dupes of a deceptious dream, we do really feel the rush of angels’ wings “ascending and descending on the Son of Man.”

ARTICLE IV.

THE INERTNESS OF SOCIETY.

BY PROF. MATTHIAS H. RICHARDS, D. D.

A common property of inanimate objects is their inertness: they are possessed of no initiative energy. In the drama of existence all the parts they play are passive ones. The seeming force they have at times is but the logical consequence of their having no force. Put them into motion, and they will continue to move in the direction given to them until that motion is dissipated by its being distributed among other objects, such as the air, or suddenly arrested by contact and entirely given over to that which gains no visible motion from this exchange. The law of gravitation is but the creative energy continued, and nothing at all like the volition of a sentient being.

All seeming exceptions are but seeming from the common trick we mortals have of interpreting the being of things into terms of our own consciousness. The lower animal, the tree or the flower, the wind and the rivulet, the very rock or the earth itself, sun, moon and stars, are clothed by this imagination with the attributes and powers of psychic life: we read spirit into that which is spiritless matter, and energy into that which has but inertness. Spirit alone has initiative energy, the nature of the uncreated, unconditioned spirit, and his gift to those whom he has created in his image and likeness, or, in its lower degrees, to the animals whose vitality originates energy by the instinctive suggestion with which he has endowed them and by which they have become God's automata.

The value of this inertness of material things, in our dealings with external and inanimate nature, is exceedingly great. They stay where we put them, they move as we impart motion to them, they halt as we block up their pathway by transferring that motion conveniently from them, they continue their course as we clear away obstacles from it. We need but to study out

and ascertain what energies are locked up and stored away in them by the Creator for our use, and when we turn the key of knowledge we are possessed of forces over which we can preside as providences so deftly and so potently that we seem to have become creators and made all things subject to our will which, nevertheless, have served us only because these have been the wise and loving thoughts of our God to usward.

Inertness is consequently in its relation to our wants and wishes a force, a power, and is rightly named, "*vis inertiae*." Picture to yourself its absence, and mark the doleful scene! Your very house might wander away while you sleep, and confound your waking; or the several component parts of it might execute an unnatural divorce and bury you in their nihilistic revolt. All your belongings would become as uncertain, coy, and hard to find as those spectacles which are always somewhere else for certain persons who pass not a few of the moments of their latter half-century life in "looking for their glasses." Think of the sudden cessation of friction; and all the pavements turned into the condition they assume when falling rain freezes upon them into icy glass; or all the railroad tracks become smooth and slippery as when malignant strikers have greased them, and driving wheels whirl inanely around, in spite of the tons of weight that ought to hold them down to their progressive revolutions and the pulling of their linked-on train of cars.

True, this inertness is not an unmixed good for us, but that is because of our stupidity and truancy from the divine school. We insist at times in using the wrong tools, or, rather, the right ones in the wrong way; and then we are angered because our calling some other thing by the name of rose will not make it smell as sweet. This is our infirmity, and not the defect of nature or the short-coming of nature's God and energizer. We are not creators, and no part of God's creation will become something else at our beck and nod or caprice, or to supplement our ignorance and forgetfulness. It needs no argument to make it plain that it would be a sorry world for us, if, instead of furnishing us constantly educating and developing object lessons, it played a fond grandmother's part of petting us and humoring

us and gave its pennies to folly just as regularly as to well-behaved wisdom. We are not made to will and have, but to work and have. Effectual willing is safe only in the Being who is likewise omniscient and beneficent: it would be a stick of dynamite in a drunken fool's hands for us, poor miserable sinners. We are not in the business of making worlds, a fortunate fact for us and whoever or whatever should have to undergo an existence in them. Our worlds are created on paper, and builded up with ink; and there they stand straight enough, no matter what their foundations, or utter lack of any.

The external world is God's standing miracle of might and love: it is just as much the divine parable of his wisdom and beneficence. He who interprets the book of Nature by the grammar and vocabulary of revelation comes upon many pleasing and profitable passages. Nor does he find it dumb as to the nature of man, socially and individually. He may indeed, as in the solution of all parables, err grievously by confounding incidentals with essentials, but he need not err therein; and the errors of premeditated theory or heedless negligence are no just reasons for ruling out any and every effort to hear or read the "sermons in stones, and good in every thing."

Again, the fact of the one divine creative substance, the unity of the Godhead, is the inference of the uniformity of all created things in their plan and operation. The world was made for man, and man was made to dwell in it. Visible objects were created, and the human eye was fashioned to see them; the sense of taste was implanted in man, and its inference is verified in the multitude of created things sweet and savory and succulent. In so far as external Nature can testify it is a credible witness: it is made to speak folly when men cross-examine it about that which it does not know, and present as its own answers the leading questions which they have put to it.

We believe there is in human society an attribute that stands palpably over against this inertness of Nature, as its counterpart, endowed with corresponding functions of office, working out the same good purpose and beneficent end for mankind. It is the bond that unites the generations, insures the stability of the

race, promotes the onward march of the ages ; gives good hope, while it threatens formidable obstacles, to reform and all betterment. Just as the external world without its inertness would be an unending series of fortuitous excursions of particles of matter, never evolving any fixed concourse, so, without the corresponding constitutional quality, mankind, human society, would be forever breaking with the past, bickering with one another, constructing creeds, governments, institutions, customs, any and everything only to abandon them as soon as formed, even as children build up their play things into make-believes and then tire of the fancy before their play with them has actually begun. We may call it what we please, but there is such a thing as the inertness of society, as well as the inertness of matter ; and it is equally a force, and that too a most beneficent one, in spiritual affairs, as its material counterpart is in physical ones.

Of course, it must be conceded at once that the "vis inertiae" of human society is no exact equivalent, in its operativeness, of the inertness of matter ; for human society is a spiritual, a psychic unit, and not a mere physical one. When we speak of it we have not in mind men's bodies but their spirits, we are dealing with their ways of knowing, feeling, willing, and not with their pounds avoirdupois or their susceptibility to the law of gravitation. The subject-matter being thus a different one, the operation of this creative energy will be to produce a varying product, while yet essentially the same. Again, we cannot overlook the fact that man shares, by gift, the power of initiating energy. Thus he overcomes, modifies, accelerates, reinforces by individual action this inertness of the great unit of society of which he is a part. He is both active and passive ; and the resultant is the combination of his inertness and his energy. He both rows and drifts, steers and is directed by the current : what we separate in thought, for the better appreciating of a factor, is never separated in the concrete actor and his act.

But the truth which we would make emphatic is this inertness of society, not the whole truth about it and yet a very important part of the whole truth, and a part too often ignored or slighted. Especially may this be so in our times when men are

praised overmuch for that which is new, for initiating energy rather than for conserving or maintaining it. Our breath has been taken by the rapid and brilliant succession of inventions, especially in the industrial world, and we are somewhat dazed. If electricity is the coming physical energy, why not some coming psychic energy also? If we abandon the stage-coach for steam-cars, and now these for the electric motor, why not abandon old forms of belief, and old institutions of government, and old laws of social life, for the new and better and untried pressed upon us from every quarter? Perhaps "Christian science," "faith cures," "theosophy," socialism, anarchy, and all the rest of them, including sundry amendments to our national constitution and a new political party, may be angel visitants and not fools rushing in where angels fear to tread.

There have been valuable additions to human knowledge during the last half-century, and they have beneficently interfered with that inertness which was moving it onward in its previously fixed direction; and let us here remember, parenthetically, that the inertness of society takes most manifestly this form of fixed onward movement. Yet, valuable as these have been, must we not subtract from their actual worth the momentum which society has lost because of this application of initiative energy in the new direction? We have gained most certainly, but not without considerable cost. A generation of those too much set by age and custom in the old direction has been rendered useless before its time, thrown aside to make place for the new. You can hardly stop a rolling rock or change its direction of movement with a crowbar without breaking some fragments off it: too many such haltings and wheelings would leave you all chips and splinters and no rock at all!

We are prone to forget the cost in the pleasure of the improvement! We move a partition a foot or so, break out a door, wall up a window, and fail to add one cent thereby to the market value of our house. But the bill for these "repairs" must be met, all the same! The momentum of society is an energy that cost something handsome; to change its direction is partly to halt or destroy it and then to reinforce it up to its former standard. All

this costs something handsome likewise ; and then the question remains whether we have gained more than we lost, whether it "paid," after all, to make the change. Indubitably there have been changes which were losing ones ; and there never have been remunerating ones which did not destroy some values in creating the new ones. Those over sanguine advocates of change and improvement would do better than well to remember this. The new may be a slight improvement, and yet not enough of one to repay for the cost of making it and the abandonment of the unexhausted values of older usages.

It is but just, while we are upon this point, to recall the fact that all energies are very leaky : they ooze back again into the indefinite atmosphere where we can no longer catch them and harness them to do our hauling. All machinery, for instance, will wear out as well as rust out. If you supersede it by new, you have lost only its residue of service, and not its original value. Something of this sort is true also as to the momentum of human society. The energy of beliefs, the vitality of institutions slows down, unless reinforced, into superstition and unmeaningness. That same energy which is required to reinforce might be used to give new direction, and the actual loss would be only the unexpended part of the social momentum. We cannot lay down an invariable law that momentum in society increases the longer the belief, custom, or institution descends : it is not exactly the same as a falling material body. Sometimes it does increase by all the generations through which it has been perpetuated ; and sometimes it does not, just as a body subject to friction comes slowly to a halt.

But after making all sorts of allowances and noting all manner of conditions, does it not remain that what we call our civilization is an inheritance of the past, far more largely than the original invention of the present ? In other words, we owe much more of what we are to the momentum due to the inertness of society than we do to the initiative energies which combat it, and to which we are so prone to give all the honor and the glory. We are "this enlightened nineteenth century !" And, pray, who supplied the greater part of the light by which we

are enlightened? We are lighted up by electricity! But who invented the whole complication of belts and pulleys and wheels and cogs and everything else by means of which the electricity is generated in a power house? What if there had been no wire to convey it from place to place! What if some one else had not learned and taught how to smelt ores and draw wires, and make glass for insulators, and all the other paraphernalia of an electric plant! Alas, alas, where should we have been, if it had not been for our poor, ignorant, non-electric forefathers!

Now there is no reason at all to limit this line of thought to the material side of our civilization: it is equally true upon its other sides also. Our present comfortable attitude in the mitigation of fierce passions, in refined feelings, in more accurate thought, in clearer spiritual vision is a superstructure that rose slowly upon the foundations of the past. Had not human society kept steadily and inertly onward, instead of breaking off and making interminably new beginnings, we should not have attained to any of these things. Society's inertness is the condition of its entrance into the inheritance so richly left it; and this very inertness is the source of its momentum, its stability, its progress. Our land, of which we are so pleased to predicate newness, and which we call the new world, is not new: it is the oldest of the old; and the forces which move it on so grandly are every whit as much this social "*vis inertiae*" as any distinctly American initiative energy. No country is self-made any more than any individual man is strictly a "self-made man."

Familiar examples will serve as illustrations of our theme more forcibly than those not so well known. What better example can we take than the development and progress of the Church of Rome? It illustrates not only this momentum in fixed direction, but also shows how initiative energy directs and modifies this direction as well. Begin with the period when Christianity became the religion of the Roman empire, and you will begin to notice the momentum of habit and custom recovering from so staggering a blow and determining the direction of popular action. Before long we find the government of the Church assuming the form of civil jurisdiction by territorial

division and gradation of subordinate and superior. We see once more the rivalry of east and west breaking out, and resulting in division based upon alleged reasons insufficient in themselves. It is not long before the old-time supremacy of the city of Rome as the seat of empire makes the bishop of Rome a higher power than any other bishop. The multitude of minor gods leads on to the especial efficacy of saints and their individual invocation. One heathen custom after another continues its being, under change of name, and persists in its existence.

The old superstitions of Christmas and New Year survive most vigorously as customs, although shorn of all meaning. Other holidays and holy days perpetuate the same force of continuing to do what has been done, simply because it has been done. There is hardly a social event, a marriage or a funeral, that is not environed with its ancient inheritance of custom, clung to most stubbornly against good sense and manners otherwise more refined. In our own land diversity of national origin is marked by these streams of peculiar usage which run on down, side by side, and yet distinct, to the third and fourth generation. What then must it be where communities are homogeneous and this inertness suffers no challenge, no shock, sees no exceptions! Men may say they believe this or that, but the one thing their life shows them to believe, against better knowledge even, will be the custom of the fathers.

The political history of our own land is another interesting example of the momentum gathered by this growing habit of thought and action in a fixed direction. As remote colonies, independence of action became more and more a natural outcome of situation. Loyalty was a sentiment, but evasion of law as restricting commerce and the like, the practice when governors were weak, the colony was peaceful; when governors were determined to enforce the acts of parliament, the colonists were restless and defiant. The momentum of their habit of action proved stronger, in the final and unintended declaration of independence, than the "old country" sentiment; and the actual

warring reinforced it forever. England herself was too much accustomed to consider the new states as her colonies to cease doing so even after acknowledging their independence: the war of 1812 was necessary to break the momentum of that habit.

It ought to be seen from these few hints at the tremendous extent of this inertness, this doing because it has been done, how great the energy must be which would change its direction or halt it altogether. It cannot be done by assault, it must be the outcome of besieging. It is not often given to one lifetime to begin and to end such an undertaking. More than one reformer must attempt and fail before some later one, continuing the effort, attempts and succeeds. So to speak, reform is a game that abounds in "sacrifice plays:" the momentum of the social train is checked by those whose bodies are flung upon the track. Long after men are convinced they are not persuaded: their judgment is won, but the old habit, the childhood belief and custom, keeps pushing the man on in the old way. How can you reason with such a power! You can sever its chains only by filing them away, not by snapping them by one supreme effort.

Even when men pass new laws and make new constitutions, they keep on living a long while under the old ones. The proclaiming of our national constitution did not, in itself, make a nation, a unity, out of us. We were distinct states, proud and jealous of "state-rights," many years afterwards; and a war among the states was necessary to settle the mass of the people into the consciousness that they were a nation first and foremost. Here and there some fragmentary asteroid even yet keeps on revolving in that obsolete orbit.

The negro has not become a veritable citizen, despite the constitutional amendments. In theory of course we acknowledge him, and he us; but in the application of theory he is as distinct in the popular consciousness of the north or west, as in that of the south. What he was is the momentum which determines what he is. The east can be generous and just in the Chinese question because it is one of theory and not one of experience. Theoretical questions gain no actual momentum: the

matter must have been in terms of our consciousness, we must have lived it. But on the Pacific coast, how differently we find the popular sentiment revives race prejudice, that ancient inertness of position, when called upon to live out its standpoint. And with all of us, what of the Jew, because he is a Jew? Is it because we are such exalted Christians! Is it not the momentum simply of nineteen centuries?

We acknowledge the force of habit in the individual, and national institutions are simply concurrent individual habits made all the more forceful because it requires greater energy to do and to be different from others than to mind and to do the same things. The very word, community, implies this rallying to a common centre, agreeing upon the same action, facing the same way. You cannot have a nation until you have such momentum; and then you cannot expect it to change and modify easily or rapidly. To find such changing is to find danger and the signs of imperfect cohesion. Either there never has been one actual nation, or it has ceased to be such, or it is in very unstable equilibrium between safety and peril. What safety has a man who has no fixed habits for good? No greater safety has a nation, a mere aggregate of men.

The seriousness of our national problem is seen in this very thing. We are not a homogeneous mass of population. Our absorption of population outstrips our powers of assimilation. Our lists of voters show too many raw foreigners, instead of digested ones. Every American is a digested, assimilated foreigner. But the raw material is unfit for citizenship: it must become American flesh before it can have a place in the body politic. How long it will take before this food becomes flesh will differ, as with the literal food we eat, in the several instances. But food to have become flesh must surely forget that it is food, and not boast thereof any longer, or quarrel with the other particles of flesh side by side with it upon the same palm or brow because they were once some other sort of food.

It has been charged that we Americans are fickle. That would be to deny us national momentum and to predict our downfall. The charge is far from being sustained by our politi-

cal history, the very source looked to for its proof. The political complexion of our various communities changes slowly and only under great provocation or deception. The changes of administration result from majorities slight in themselves. England suffers such changes more frequently than we do; and who will deny the ultra conservatism and homogeneousness of that land! Indeed, it seems rather that inertness, prejudice, blind partisanship, prevails much more than is desirable, rather than that our judgment is wheeled around and around by the last speaker. I imagine that the only way in which you and I account for the fact of certain esteemed friends of ours being opposed to us in politics is that they are too prejudiced to see how illogical their platform is; and meanwhile they are pitying us in the same fashion. This does not look like ficklemindness. We must account for party reverses in a different fashion.

Social inertness will however grow less as educated intelligence is more generally diffused throughout a people. It will be confined to fewer things and more essential matters; and in these it will grow stronger and stronger, as it should. It will be reinforced by the initiative energy of an individual persuasion arrived at by an independent investigation which has confirmed the old truth; and there is no greater force than this. But outside of these essential truths thus held with more intense persistence, there will be tolerance, greater desire for personal freedom, less shock at finding others differing with us or from us. It is your ignorant man who is ready to think that any one who differs with him or from him must necessarily be a fool or a knave, or both. Ignorance will always persecute. Given two ignorant races differing in color or creed, and living side by side, or competing in the same market, and they will hate each other and mob each other. They are incapable of realizing that the other has any moral right to any such difference.

Intelligence is cosmopolitan and expectant of differences: it realizes in its own more finely developed being that this is natural and not unnatural. Unless it runs into puny sentimentalism it does not offer itself as a convert to the views of others, but it is willing to believe that others may be in earnest also

and respect them for it. It is not the highest grade of intelligence which is easily tossed about by shifting winds of doctrine: that is the little learning which is a dangerous thing; or it is the absence of conviction which follows the rejection of the old without the reception of the new. The momentum of a religion may thus be run down into a mere morality which cannot satisfy itself without the name of some religion, while it does not know what it wants because not in downright earnest about any. It does not care about virtue, but it is very solicitous about being respectable! It has not yet become respectable among us not to have any religion in name.

The lover of any organization, national or ecclesiastical, will be anxious to ascertain the direction and speed of its momentum. He will realize that this will be an infallible guide to what is in store for it. He will seek to note "tendencies," which are the beginnings of these fixed movements, or the signs that they are exhausting themselves. He will understand that one must be grateful for very little if he is undertaking the work of halting a momentum, or even diverting the direction of it. Reformers must have patience, whatever else they lack. He will not be sanguine over the passage of an enactment which lacks the endorsement of the people; for that does not change the current any more than a paper dam when once water soaked. Our statute-books are full of laws never operative or soon inoperative.

He who is in earnest will begin, as his Lord did, with individuals. He will make disciples one by one, while preaching to all who will hear. He will not despise the day of small things, hoping for growth in the future, and waiting patiently for it. Nor will he grow angry and bitter at men because they cannot see in an hour or day, or even a year, what he has come to see so clearly himself. If he is a teacher, he will feel how important it is to prejudice the child for good from the very cradle. He will understand what is meant by saying that the proper time to begin a child's education is when its grandparents are born. Perhaps he will not be so enthusiastic about novelties, but prone rather to count the cost and estimate the worth. It may be a better service to mankind to reinforce that which is good and has

already some momentum than to initiate energy which must be destructive before it can become constructive. The battle ought to be worth the powder even when victory is sure. He will not be cast down by the heralding of the approach of new foes to church and state, ever ready to despair of the republic. At the same time, he will just as sturdily resist the beginnings of evil as though he saw in them doom written large upon all he loves.

He will not admire mere brilliancy so much, as though its might were almighty. These intellectual or forensic meteors make no change in the planetary orbits. The momentum of society is determined by its plainer middle classes, and not by its extremes. Those who penetrate as advisers into the home life there are most potential for good or evil. Our greatest thinkers must find several descending series of disciples before their utterances become popular property and social forces, being thinned down and put into form better adapted for acceptance. It is not an influence, but the influence of an influence which moves mankind. The character of a man moves us more than his logic, and the memory of the beloved is often stronger than their presence: a saint must be dead long years before canonization is in order.

It is a great advantage to understand our material. If we propose to work upon human society, whether for God's greater glory, mankind's welfare, or our own personal good, let us not forget that it is inert very largely. Will we stop it or start it, we must take that inertness into our reckoning. We shall have no cheap glory in reforming or refashioning it! If we resolve that this is to be done, we must prepare for a gigantic struggle, a long drawn campaign. If we have no sufficient cause, we are acting foolishly and shall have but our pains for our pay. If we are persuaded that the task must be undertaken, let us undertake it, do what we can, raise up others to continue after us, and be content with having done our duty, whatever may be the measure of contemporaneous success.

ARTICLE V.

THE MAN OF SIN. (2 THESS. 2 : 3-12.)

BY GEORGE U. WENNER, D. D.

There seems to have been a general expectation in the church of Thessalonica that the second coming of Christ was at hand. In a former letter Paul himself had reminded them that the day of the Lord would come as a thief in the night, and had admonished them in view of that event to watch and be sober. Signs of the times led many to believe that the day of his coming was closely impending. They were called upon to endure many afflictions and persecutions; Paul had not only written but had also spoken to them on this subject; prophetic voices in the congregation referred to it. In addition to all this, some one had circulated a letter purporting to come from Paul which stated that the day of the Lord was at hand. The result was that the people became greatly disturbed and in their anxious care for the future neglected the present and imperative duties of the Christian life. In this passage Paul begs them to become calm and to exercise moderation. The second coming of Christ will not occur, he says, until two things have taken place. First, there will be a general apostasy; and, secondly, the man of sin will appear. This man of sin, or lawless one, is also called the son of perdition and an adversary of God. Paul refers but briefly to these matters, as he assumes that they will recall what he had said to them on this subject while he was yet with them. This man of sin, whose coming must precede that of Christ, could not yet appear because of a certain restraining force. Nevertheless, there are indications of the spirit which actuates him already to be observed. But there is a preventive power, not only some thing but some person that hinders him from carrying out his plans. When this restraining influence, and this preventing personality are taken out of the way, the lawless one will appear in his true light. He will manifest great power. He

will perform great and real miracles, even as Christ did, except that his miracles will be of a satanic character. Many will be deceived by his appearance and will allow themselves to be led astray by him. Those who believe his lies however are such as had not received the truth and who took pleasure in unrighteousness. At the coming of Jesus this evil person will be consumed and his followers will be condemned.

One can hardly think of a subject more unwelcome to the modern ear, or one less in accord with modern modes of thought. The congregations are not specially exercised over the question of the second coming of Christ, and there are no signs of a troubled condition of the Church on that account. Nevertheless, the danger against which the apostle warns the Church is one that may not be overlooked at the present time. An extravagant hope of the future may be a hindrance to practical piety. If our confident expectation of the final triumph of Christ and his Church and of our personal bliss in heaven leads us to ignore the conflicts and dangers that are now present, and the mysterious power of iniquity that is already manifest in the experience of individuals and in the condition of society, we are guilty of inexcusable folly. Whatever may be the final result, we have to face present dangers and to fight against mysterious and mighty foes. The coming man is not Christ but Antichrist.

When the letter was written the number of Christian churches was comparatively small, and yet Paul already conceived of Christianity as a world religion. But he was not deceived by the prospect. He knew that there would be a reaction and that but little dependence could be placed upon the apparent success of the Gospel. It is right for us to send out our missionaries to the remotest islands of the sea and to seek by all means to reach the unchurched and unchristian masses of our own land. But the immediate result will be not the conversion but the alienation of the masses from the faith. It is a glorious hope that Christianity will effect a union of the Church and society and thus establish a new era and bring about the kingdom of God among men. But this hope must not blind us to the innate hostility of the world to Christ, an enmity whose ripened fruit

will be not a marriage but a divorce in the relations of human society to the Church with its imperative and uncompromising demand. The bearing of this truth would be greatly limited if it were true, as some conservative students have held, that this apostasy refers only to the Jewish people. But when we recall the words of Christ in the 24th of Matthew, "Ye shall be hated of all nations for my name's sake * * and because iniquity shall abound the love of many shall wax cold," there is reason to believe that the falling away will be general and that it will be felt throughout the entire Church.

This antichristian spirit among men will finally have a personal leader, who will be the head of the apostasy. The language used in this letter plainly indicates that Paul had in view the prophecy of Daniel: "He shall speak great words against the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Daniel 7 : 25.

It is generally conceded that the prophecy of Daniel was fulfilled in the Syrian king, Antiochus Epiphanes, who thus became a type of Antichrist. The title Antichrist is used by St. John in his epistle, and in the book of Revelation the person is described as the beast whose number is six hundred threescore and six. In Paul's letter three names are applied to him. He is called the man of sin. Sin becomes incarnate in this individual. Just as Christ was obedient and became our righteousness, so this person becomes the incarnation of unrighteousness. Sin is here thought of not simply as an aberration of individuals but as an objective force in humanity which finds its own organs and creates the channels of its manifestation. In this case an individual has been found in whom this force is preëminent and who thus becomes an agent of Satan. For this reason he is also called "the son of perdition," because he will share the fate of Satan, just as Judas did to whom the Lord applied the same term. He is also called the Opposer. When Christ entered into history he was met by this opposition, and every step of the Church's way is disputed by this Opposer. The essence of his-

tory is this conflict between Christ and the spirit of Antichrist which will finally develop in the manifestation of him who is the personification of this spirit. He goes so far as to demand for himself worship and thus to exalt himself above all that is called God. The Roman emperors demanded worship, as well as Nebuchadnezzar when he erected his golden image. Alexander called himself the son of Jupiter, and Napoleon the first regretted that such an apotheosis was not practicable in his time. It seems to be in the nature of things that the secular authority should thus elevate itself and demand for itself, if possible, the absolute submission and worship of its subjects.

But other forces are equally imperious in their demands. In our day we behold an exaltation of material things and an agnosticism in regard to spiritual realities that serves to prepare the way for him who opposeth and exalteth himself above all that is called God or that is worshiped.

The question as to the person who fulfilled the description of Antichrist has been discussed in all ages. In the ancient Church there were many who expected a return of Nero in that capacity. Subsequently Mohammed was regarded as Antichrist. In the middle ages there were sects that declared that the papacy was the Antichrist, and this view continued to be held down to the times of the Hussites. Luther took up this idea when in 1520 he wrote against "the accursed bull of Antichrist," and subsequently through Melanchthon it attained symbolic significance by appearing in the Smalcald articles. The dogmatists of the Lutheran Church taught in harmony with this view. (Cf. Quenstedt, 526. See Schmid, *Symbolik*, p. 540.) The Romanists, as might be expected, protested vigorously against such a view. Some of them had their little revenge by claiming that the Reformation was the apostasy and that Luther was the Antichrist referred to by Scripture. Bellarmine held very justly on exegetical grounds that the Antichrist of Scripture was not a class or an office but a single individual, and one who was utterly opposed to Christ. There are, it is true, many reasons for believing the pope to be Antichrist. He is called "Most holy father," a name that belongs to God only. He claims divine at-

tributes, and when he is carried by princes and placed on a throne on the high altar, it is difficult to understand that he does not completely answer the description of him who "as God sitteth in the temple of God, shewing himself that he is God." Unquestionably there are antichristian elements in this system, and the existence and prosperity of the Roman Church is one of the great mysteries of our times. On the one hand, it is essentially Christian in that it does not deny that Jesus is the Son of God. Over against other unchristian systems one is sometimes tempted to rejoice in its existence as a bulwark of the Church. On the other hand the presence of these antichristian elements raises the question as to which of the two forces at work in that church will eventually gain the victory. Bengel inclines to the belief that the Pope is Antichrist. "Their due praise," he says, "remains undiminished to the first bishops of Rome; but yet in the progress of time by gradual advances in spiritual and civil authority according to the order in the text, there are to be seen the lineaments of that form which will put itself forth before the world as palpably as possible in that iniquitous one." In recent times there have been those who recognized in Napoleon the Apollyon of Scripture and deciphered in his name the number of the Beast. Certain incidents of the French Revolution led some writers to regard that event as a manifestation of Antichrist.

Better however than trying to fix upon the personality of Antichrist will it be for us to remember the admonition of St. John: "Little children it is the last time and as ye have heard that Antichrist shall come, even now are there many Antichrists." Prior to the coming of Christ there will be manifest in many ways the spirit of Antichrist. On the one hand we may find it in the papacy as we have already seen. On the other hand it appears also in that spirit of unbelief which denies God and creation, finds the origin of man in protoplasm and by successive transmutations traces his genealogy through the ape to his present condition. This theory of the nineteenth century seems to have been foreseen in the apocalypse: "I stood upon the sand of the sea and saw a beast rise up out of the sea having seven

heads and ten horns and upon his horns ten crowns and upon his heads the name of blasphemy." And the practical lesson which the text enforces is this: We have not to concern ourselves so much with the views of the past or the dangers of the future as to recognize the perils of the present and to be able to discern the spirit of Antichrist in whatever form it may appear.

It is significant that Paul spoke to the young Christians of Thessalonica in so impressive a manner in regard to a subject that seemed relatively of smaller importance. One would suppose that such subjects as justification and sanctification would lie much closer to the mind of a pastor. But as a true shepherd he felt the importance of pointing out to his flock the real character of the dangers that confronted them so that they might properly estimate them and not be overcome by them.

The text speaks of a restraining power, the check which as yet prevents the appearance of the man of sin. The article is at one time neuter, at another masculine. In the sixth verse it is "what withholdeth," in the seventh, "he who now letteth, until he be taken out of the way," that is until this restraining power shall cease. Some have interpreted this to mean that Christianity is the restraining power and that the Holy Ghost is the person who prevents the revelation of Antichrist. But this view cannot be tenable, since Christianity and the Holy Ghost are not to be removed. The ancients regarded the Roman empire as the restraining force and the Emperor as the person referred to in the passage. Paul himself frequently experienced the power of Roman law in protecting him from the assaults of his enemies. It cannot be denied that Rome has had a permanent influence on society through its law. To this day no man can be an educated jurist unless he has studied Roman law. The continent of Europe is still largely under the scepter of the Imperator. Hence Paul says, Romans 13, "The powers that be are ordained of God," and bids Christians to pray for those in authority. Peter teaches the same thing: "Submit yourselves to every ordinance of man for the Lord's sake." This power of the Roman state and law which the apostles recognized and for the maintenance of which Christians were com-

manded to pray, may therefore be considered typical of the existing order of things, the sense of right and wrong that prevails, a certain moral conscience in the world. This may act as a divinely constructed dam to hold back for a time the floods of iniquity that are destined sooner or later to be let loose on the world.

Then shall that lawless one be revealed. His coming is after the working of Satan with all power and signs and lying wonders. It will be the final contest between light and darkness and in it Antichrist will be clothed with all the power of Satan. It will require a clear eye and an unerring judgment to discriminate between the true and the false Messiah. But they only will be deceived who have not received the love of the truth. Every one that is of the truth heareth the voice of Jesus. When the touchstone is applied, the inner nature of the soul will be revealed. It is therefore entirely consistent with the divine character that God himself should send men "strong delusion," "that they all might be judged who believed not the truth but had pleasure in unrighteousness."

It is a tremendous drama, the curtain of which has here been lifted by the apostle. The mysterious working of evil is shown, and the necessity of its full maturity and consummation before the end will come "*Der welt Geschichte ist der Welt Gericht.*" The history of the world is the judgment of the world. And the final destiny of each individual will depend upon the relation in which he stands to the truth as it has been revealed by Jesus. The evils that threaten us in these evil days are real and great, but they need not discourage us. They are but the harbingers of him who shall destroy the wicked one with the brightness of his coming.

The Church has waited long her absent Lord to see,
And still in loneliness she waits a friendless stranger she.
Age after age has gone, sun after sun has set,
And still in weeds of widowhood she weeps a mourner yet.
Saint after saint on earth has lived and loved and died,
And as they left us one by one we laid them side by side.
We laid them down to sleep, but not in hope forlorn,
We laid them but to ripen there till the last glorious morn.
Come, Lord, and wipe away the curse and sin and shame,
And make this blighted world of ours thine own fair world again.

ARTICLE VI.

WHENCE IS SIN?

BY REV. WILLIAM E. FISCHER, A. M.

In discussing this subject we must take our seat in the light of God's word. The incomprehensible must meet us at every step, even as we view this question in all its bearings from *within* the word. Let us, in the outstart, own this fact and bow before it. The supreme claim of the Bible to our confidence, lies in its being divine. The divine must ever, in large part, be the incomprehensible. The incomprehensibility of much of the Bible must ever be its chief power to command and hold us. With this conviction, the confessors studied the question of the cause of sin. Theories here were *only theories* to them. Speculative philosophy must have no constructive place for them in the sphere of morals. They were bold enough, in the simplicity of their faith, to make appeal at once to the only authoritative source of information on a question which involved issues of the most serious nature, serious especially to God himself in his relation to man who fell. They would hear *God* speak, as he looked upon his fallen child. God's explanation would place the cause of the Fall where it belongs. Sitting *within* the word, the confessors could sweep the entire circle of the truth as it bore upon this question. Thus their conclusion could be both safe and, in man's present limitations, final.

Nor did the confessors hesitate to give God a place as a most interested witness to the fall of man. They made no effort to obscure God in their attempting to account for sin. They say he is Creator and Preserver still, though the creature fall. He is "creator and preserver of nature," creator of man who *fell*. He made man *the* sinner, but not man *a* sinner. In no sense do the confessors make God the *cause* of sin in man. But as Creator, he made and sustains *all nature*. They predicate man's dependence on his creatureship. And that dependence binds man

even in his sin, or the *act* of his sinning. Man *is*, and *does*, *because* God is. The creature must be sustained and preserved by the Creator *always*, and *under all circumstances*. Man's *will*, even, can never act apart from God's sustaining and preserving power. This was the bold position of the confessors. It places God in interested contact with man even in his fall. But it must be so. This is the only logical, because scriptural, position they could take. For if God withdraw himself for even an instant only from the sinner, that instant the sinner must die. God's minute providence is herein glorified that the will of man, even in its apostate condition, should be, and is, preserved. The confessors say, that man could not sin without God, just because man can not exist without God. But they are scripturally careful in saying, that though God is man's creator and preserver and sustainer, he could not and did not cause him to fall from his original holiness.

That God cannot be the cause of sin is a truth that reason, conscience and the Bible alike testify to. All literature on this subject shows that no system maintains the opposite. And the very fact that men have been busy, through all the centuries, in efforts to account for the existence and reason of sin, is proof, that the human mind is slow to involve God in the moral disaster of the race, and to fill the Bible with contradictions which would go no small way in unsettling the faith of many in it as a perfectly trustworthy revelation from heaven. We find that the Bible is specially, carefully, and designedly repetitious, in its declarations concerning the holiness of God. One can not but see that God is God, *because* he is holiness. Holiness is not an accident of his nature. He hates sin because he is the essential and unchangeable good. Sin is here, not because of anything in him that might be causative of it. And these same Scriptures, *God's very words*, full of the most unequivocal statements in regard to the origin of sin, and also of the most fearful ones denunciatory of it, abound in beautiful and inspiring utterances,—God's very words, again, concerning salvation from sin. And in both these attitudes of God in his word toward man as a sinner and as in need of salvation, we must see his infinite and

amazing holiness. He cannot look with any degree of allowance upon sin, for holiness is his name.

In the presence of the incarnate God, men fell down as dead. The lash of the righteously aroused Christ rang throughout the temple at Jerusalem as it drove out those who defiled his Father's house with their sins. Again and again, God visited his chosen people with dire punishment, and even threatened to utterly destroy them, because of their sins. Much of Old Testament literature trembles under what might be called a *burning haste* to pour out the vials of an aroused passion, now of some distinguished saint, more frequently of the Almighty himself. So much is this the case, that it has been made to appear as one of the chief defects, if not the supreme weakness of the Scriptures, by those "who will not devoutly read." Rather should these exhibitions of wrath, over outcrying sin, be regarded as expressions of God's hatred of sin and his love of righteousness, whether the expressions come directly from his own mouth, or the mouth of one of his saints. For what is the wrath of God but his holiness in action? God strikes men and nations because he hates sin and would save from it. Man's attitude is one of rebellion. He suffers because he sins. All suffering, whether national or individual, is because of men's being out of harmony with holiness—with God. Any other view than this, must lead us into labyrinthal confusion. God can not be darkness *and* light. He cannot cause that that is contrary to himself. He cannot make the thing he hates. To contradict himself would be to destroy himself. He has labored in all revelation of himself to impress the race with his *essential* holiness, and "his absolute hatred of sin in nature and in act." His joy was man in his purity. That that joy may be restored, he sends a Redeemer in Christ his Son. He *commands* man to be holy; "for I am holy," he adds. He says by his servant James—"God cannot be tempted with evil neither tempteth he any man." He declared his work "good" in the beginning. He must cease to be God when he would cease to be absolutely and essentially holy.

Now this view is abundantly supported by the confessors and

theologians of our Church, from the earliest down to the more recent periods of her history.

Of the Manichæan heresy the confessors said: "We reject and condemn also, as a Manichæan error, the doctrine that original sin is properly, and without any distinction, the substance, nature and essence itself of the corrupt man, so that no distinction between the corrupt nature, considered by itself, since the Fall and original sin, can be conceived of, nor can they be conceived of even in thought." Now it may be said that there is no direct charge, involving God, in these words, in the fall of man. But these words do say that sin is a necessary property of matter. The confessors' position was, that God created and preserves all nature. That being true, according to Manichæism God must also be responsible for sin. The charge, involving God in the fall of man, is therefore inferential, to say the least. And so the confessors regarded it and hence rejected Manichæism.

Without going into extended quotations, let us call attention to a few of the many unequivocal utterances of the confessors along this line of testimony. In Schmid's Dogmatics, Quenstedt is thus quoted: "God is in no manner the efficient cause of sin, neither in part nor in whole, neither directly nor indirectly, neither accidentally nor really (*per se*) (*per accidens*), whether in the form of Adam's transgression, or in that of any other sin. God is not, neither can he be called, the author or cause of sin." "God is not the cause of sin (1) physically and *per se*, because thus the evil or sin has no cause; (2) not morally, by commanding, persuading, or approving, because he does not desire sin but hates it; nor (3) by way of accident, because nothing happens to God either by chance or fortuitously. This conflicts with the divine wisdom, prescience, goodness, holiness and independence, as is proved from Ps. 5 : 5 ; 14 : 7 ; Is. 65 : 12 ; Zech. 8 : 17 ; 1 John 1 : 5 ; James 1 : 13-17. When the confessors say, that men sin "by the will of God," that they sin "permissively," and that "God produces sins also efficiently in men and by men," they are careful to add, that God does not

“ordain sin,” and that it is “a horrible destruction of the divine work and order.”

The Pelagian view is the view of total moral indifference. According to this view, man was *open* to influences which might fix his character, making it *either good or bad*. This view makes man an imperfect piece of God’s handiwork. What he is to become is wholly dependent upon his own actions. Of course, this view contravenes the Genesis account. There it is said that “God made man in his own image.” All God’s work, God himself declared to be “very good.” In his “Outlines of Theology,” Dr. Valentine says of this Pelagian view: “Freedom does not stand in indifference or the absence of motive forces or inclinations toward action, either from within or without, but in a will endowed with power to choose between them, to decide between motives.” He further adds: “The assertion that character was left to be formed as wholly a creation by man out of a characterless state, is altogether without proof and is against proof. For in the creation of a personal being, God, infinitely holy, could not create a being indifferent to holiness, any more than he could create a sinful or wicked being. Moral indifference in a moral agent, is of itself of the nature of sin. Character, being the sum of attributes of a personal being, may consist in the state or attitude of the faculties toward righteousness as well as in the exercise of these faculties. To maintain the contrary is to maintain that man’s own actions are necessary to complete the Creator’s work and make it ‘good.’”

Speaking of man’s state of integrity, Dr. Valentine adds: “This state was not simply negative, as an absence of sin, but positive, in an actual harmony with righteousness. It is not enough to say that man was created in innocence. He was really ‘good.’ This feature was specially accentuated by Latin Christianity as the great thing in the divine image.” We can see how this must be the true view. For God being essentially holy, his creature, man, must also be holy.

And yet the question as to the *whence* of sin presses for further answer. The Augsburg Confession, which reflects God’s word, here answers: “The cause of sin must be sought in the

depraved will of the wicked, namely, of the devil and wicked men, which, when destitute of divine aid, turns itself away from God." In the Dr. Krauth edition of the Augsburg Confession, we have this translation,—“which will, God not aiding.” That will is preserved by the Creator even in its turning away from him. But that will is in no sense aided by God in its sinful act. God has clothed that will with power to choose between motives. That power the will perverts. That will is “good” naturally. But in its exercise, man suffers it to run in the way of disobedience. God enters no protest, interposes no obstacle as the will is yielding. He simply permits it to yield. The sin in this act is man’s, in no sense God’s. God cannot be a partaker in man’s sin. Otherwise we have no God, no Saviour, and the Bible is the most monstrous cheat ever imposed upon our poor, sinful, suffering and helpless race. Otherwise, history is a fable, Christian civilization a refined barbarism, and the efforts of the Church to elevate mankind, the work of a deluded people.

We must of course concede, that the attempt to satisfactorily explain to our reason this matter of original sin, is a most difficult task. Some of our most devout and profoundest thinkers have concluded that the question is largely one of speculative interest, if not wholly so. But there is much restful truth to be gotten out of what men have advanced in explanation of this matter. The Manichæan solution is interesting, if not restful. It found the principle of sin in the physical nature. Good and evil were both eternal. It maintained that these two radically differing elements came into “accidental mixture” when Satan arose within the realm of darkness. “Then God made the first man to meet the attack of Satan, and all that follows,—the course of the universe, the history of the human race, the life of the individual soul, etc., is nothing but a consistent evolution of this first encounter.” This is of course no solution. It assumes the eternity of sin. The mystery of sin is left as mysterious as ever. Over against this attempted solution we place the simple story of Genesis.

There is also the theory of the *præexistence of souls* in what is called an “extra temporal” state. This theory maintains that

sin existed before man was created. Before the soul was embodied, it fell. What Adam did, was therefore only a disclosure of that which took place before the world was made. Plato and Philo held this view. Even Origen was an advocate of it. The embodiment of the soul was regarded as its punishment for sin committed in a pre-existent state. But this view brings no satisfactory answer as to the cause of sin. Why a perfectly holy God should permit sin in any state, or at all, is a question this "extra temporal" theory does not answer. The difficulty still remains.

The necessity theory would account for the Fall on the ground of an eternal decree. According to this theory, the Fall was the necessary development of a plan God from all eternity had fixed upon. Salvation *could not be*, without the moral collapse of man. Man's salvation being eternally decreed, that decree cannot be carried out without the Fall. This theory maintains that man was originally "good"—his state of dependence on God real and true. But God withdrew his support from man, in *order to his fall*. This of course implicates God in the sin of the Fall. And yet, the defenders of this theory recoil from this conclusion. Their refusal to accept this legitimate conclusion of their own theory, is but another illustration of the insufficiency of pure reason in the realm of the moral and religious. Pure, unsanctified reason, may lead us to a precipice over which we refuse to leap. Hence, too, we see the struggle of a great Church as it calls for a revision of its creed. For, if the Fall was simply and absolutely a necessity, then Adam was not the sinner God declared him to be, and the Creator, with reverence let it be said, was little better than the creature, yea, the worse of the two. This theory breaks down at its strongest point—for it makes God a liar and man the hapless victim of an iron law. It is a theory which must make the world a huge blunder, life a burden, and early, and even violent death, a boon. If such a theory must be accepted as true, then Ingersollism is right and he himself, is of all teachers the prince. How absurd human theories! What vagaries mere arguments, when set over against the beautiful simplicity of God's own word!

Our fathers built for us a confession whose every sentence was framed in the white light of God's own changeless, simple truth. They place the cause of sin where God places it,—“in the will of the wicked.”

But now, let us inquire a little into the nature of sin. What is it? Paul says, it is “the transgression of the law.” Adam's sin was a transgression of the command not to eat “of the tree of the knowledge of good and evil.” But in Adam's case we find a will in harmony with God, loving the good, yet possessing a liberty of choice under temptation which made it possible for that will to turn away from God. God in no sense determined that choice. Adam sinned in the exercise of his God-given liberty. His sin lay in perverting a will that was “good.” Made in God's image, Adam elected to destroy that image in the choice of evil. In this choice of evil, he cut himself off from his original and natural relations with God. His sin was the perversion of a *good will*.

Following the usual order of discussion here, let us inquire what we are to understand by will? We could not if we would, and would not if we could, discuss the endless metaphysics of this subject or the difficult relations involved in the truth. We are content to simply point out the essential features of the correct doctrine in its relation to theology. Our best leaders of thought, along this line of discussion, make the will to be the soul's power of determining choices. It is a self-determining, free agent. Such was the will in Adam's case. God's hand was not arbitrarily guiding and controlling that will. There can be no free agency under necessity. Personality belongs only to a conscious, intelligent spirit that acts without constraint, choosing for itself. And such a spirit must also have the power of alternative choice. Otherwise, it is not personal,—it is only a machine. Where there is necessity, there must be but one choice, and that predetermined. “Now the will was originally free. It had real personality and it had real strength” (and sufficient strength too,) “for its use in harmony with the law or will of God.”—Dr. Valentine. But now, the will of man is depraved. By the Fall, the will has lost its true, original and na-

tural power. It cannot now move on the line of personal liberty in true holiness. It has an evil bias. As a faculty, man still possesses will. But the power for right willing is gone.

And yet it needs be emphasized that the will is still unconstrained. Though fallen, man may nevertheless choose whom he will serve. Indeed, God commands him "to choose this day" whom he will serve. There is no necessity upon the will even now, in man's fallen condition. Originally clothed with the power of self-determination, the will chose a course of action wholly against its true character and thus against God and itself. Hence, sin is here. Actual sin comes as man allows his perverted will to lead him. God, in Christ, is ready to aid man's fallen will to do the right. Hence there is no constraint on the will.

And that God from all eternity foresaw the Fall in no sense changes the fact. He did not have sin in his purpose of creation. Sin is an intruder. Man was God's image. He could have kept his integrity. But Satan comes upon the scene. He tempts, and man yields and falls.

The necessity of the Fall is made to lie also in man's peculiar relation to his surroundings. He was, in a sense, part of the world. Hence, it is maintained, he had a certain sympathy for whatever appealed to his senses. The fruit appearing "pleasant to the eyes," it is said, was but natural, and the desire to partake of it, also natural. But man was made in *God's image* also. He was made conscious of God's higher right, and consequently of his own inferiority. God commanded him. And, although it was natural enough that he should be susceptible to impressions from the world about him, yet he must not find any good outside of God. His will must move parallel with his Creator's will. When, therefore, he found the forbidden fruit pleasant, and to be desired as a thing good in itself, and to be enjoyed against the expressed will of God, he sinned. Sympathy with nature, did not make sin a necessity. Sympathy with nature, was no sin, but subordinating the will of God to the natural, this was sin. Man's nature was in harmony with God. He loved the good, but had the power to do wrong under temptation.

Such is the power of the will, that it can choose against God's will, and contrary to its own original purpose. Guilt lies in the contrary action of the will. The way up to this contrary action lay along the way of a cherished desire to partake of the forbidden fruit. The cherished desire was the danger signal that went unheeded. The old Serpent hastens the dreadful consummation by saying to this inflamed desire, "Gratify yourself—for it cannot be wrong to follow our desires." The lie is believed. The Fall results. "In the will of the wicked, of the devil and wicked men," lies the cause of sin. Our first parents might have overcome. They could have made Paradise their perpetual home. This was the possibility of the power of the will. Not the wicked will, but "the will of the wicked," brought sin to the world. The wicked act has made the wicked fact.

It would seem that the trial in the Garden of Eden was a necessity for Adam. It would seem that, although God declared him, with all the work of creation, "very good," Adam still needed to be tested. It was so with our holy Redeemer. "The awakened desire in Adam for the tree, was adapted to fix his choice of God more surely. Both the tempter and the tree seemed necessary to call out a decisive act of the will." It pleased God to place his first creatures where there was danger. "And it seemed best that the chief danger should lie in the liberty of choice to obey or disobey. God's grace was sufficient then, as it is now, to help man meet every duty and obligation. The will, before the Fall, conditioned and determined man's activities. The will now, though depraved, conditions all action. A man's will is his state. Man *acts* as he *wills*, and *is* as he *acts*. The will being perverted, the character is debased. Once man could choose between good and evil. Now he is a slave. The slave does what his master commands. But God's grace is offered in Christ, and in that grace alone can man again choose the good. Without that grace, his slavery becomes a hopeless bondage. His progress is a descent. He is not pushed down, but under the impulse of an unaided, perverted will, he *goes down*. He chooses evil. In the exercise of a will, "God not aiding," lay the cause of sin in Adam as an innocent, holy be-

ing. And in the exercise of this same will, now utterly depraved and inherited from Adam, we find guilt. Men do now what Adam did, *they choose destiny*. God is free from all implication. He vindicates himself by opening the way to purity and blessedness—to the Paradise regained above. Man is restored when he accepts the offered Christ. He knows he is fallen. He knows he is responsible for his fall. He knows it could have been otherwise. He admits the justice of the divine sentence upon the sinner. Everywhere the conscience of man bears witness to the fact of personal sin and guilt. This is explicable only in the light of Scripture, which says that sin is the result of a perverted will—acting freely and without necessity.

If the inquiry be now raised, how sin can consist with God's perfect holiness, his omniscience and omnipotence, we might reply, that sin was not in the divine plan of creation. We must further admit that God foresaw sin as a possibility. But then he is good and holy, essentially so. And sin is here, not because God created it, or in any sense necessitated it, nor yet that he might have a magnificent occasion to display his matchless tenderness in the splendid redemption of the sinner. From all eternity the Saviour was slain for sin. Sin was not ordained in order to show an ordained Saviour. Man was left free to will to continue "good," or to do evil. God permitted him to sin. But his sin must not cut him off from the eternal counsels of God. God loved his two intelligent creatures in Eden. He talked with them. They knew God loved them. Hence they needed not to sin to know God's love. God's love in redemption is past expression. But it is within reason and scripture to say, that God's love in Christ was of a kind with that he displayed toward man before his fall. Dr. Repass, in his admirable article on the "Cause of Sin," in the first series of "Lectures on the Augsburg Confession," says: "If God loved man from all eternity and provided for his redemption from all eternity, he could, in infinite wisdom, create man whose fall was not only possible, but which would be followed with sorrow and death bequeathed to the race of man."

We must further recall the fact that God hates sin. He

threatens to punish and will punish the rebellious sinner. This being true, we can see that he could not prevent sin without destroying his creature—man. For God made man with a will free to choose between good and evil. To destroy that will, would be to destroy him who wills. For to will, presupposes conscious intelligence,—personality. Now this view of the case relieves God of arbitrariness in his relations to man as his creature, and leaves man as God made him, *free* to do the right or wrong, yet clothed with sufficient power to remain true and pure. He made man in infinite wisdom and pronounced him “good.” To unmake man, God must cease to be God. So he magnifies his name by laying hold of his Son to become our Saviour, thereby giving infinite meaning to the declaration—“Where sin abounded, grace did much more abound,” Rom. 5 : 20. Satan overreached himself. Man is saved. The scepter of sin is broken. “There is, therefore, now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the spirit,” Rom. 8 : 1. Restored in Christ, man may more and more grow into the image of his God, until he reaches the Paradise above,—where he shall again be like him, for he “shall see him as he is.”

Great mystery must ever hang about this question of original sin. Our best and last word will never be a full and satisfying explication here. To own this, is but to own our present limitations. We are sure, that our Father, God, knoweth what he doeth. In the blessed hereafter, we shall know as we are known. Meanwhile, our faith in the perfect God whom we serve, gives us a restfulness of soul that keeps our hold on him unshaken. We know that “God is love.” Where we cannot see him as we would, let us say :

“Blind unbelief is sure to err,
And scan his work in vain,
God is his own interpreter,
And he will make it plain.”

ARTICLE VII.

AMBASSADORS OF THE KING.*

BY HARLAN K. FENNER, D. D.

The man who reads the history of modern times, and ponders as he reads, will rise a seer of splendid vision, or a prophet of shadowy despair. His place will be determined by his relation to the mightiest personality that has influenced the movements of the superior civilizations.

The man whose deity is his own reason, whose moral law is his conscience and whose end for living is personal gratification, may easily become the spokesman for despair; but that man whose God is the incarnated Christ, whose code of morals is the Gospel, and whose aim in life is the restoring of man to unity with deity, may well shout for joy when he beholds in vision that which is possible by a divine evolution from modern forces and conditions.

That view of modern times which takes no account of God has in it colors of a depressing power, and in its vista flame the fires of a Vesuvian overthrow. Civilization must perish where there is no divine force leavening and renewing. History brings forth its facts to prove that all nations which forget God will be cast into hell. Are we living in a civilization whose history will be little more than a revision of that of Assyria and Babylon?

In that seething mass of humanity which forms our modern civilization—upheaving, plunging—are there no forces acting save those which owe origin to human or material nature? If this is the true *status*, then our prophet reasonably may sing in the minor key and quote his stanzas from that philosophy which confronted Paul on the streets of Athens, and mocked at him in the court of Areopagus.

The present speaker is no precentor for such lamentations;

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his music is toned to another key, and his verses would throb with the spirit of hope which made the angelic anthem so grand as it woke the echoes of Judean hills, when the Infinite One enswathed himself in human clay.

The civilization awaiting the coming preacher is intensely interesting; it is burning with enthusiasm, it is fierce with antagonisms, it is proud with prosperity, it is restless with reckless teachings, it is permeated with the spirit of secularity, and is groping, somewhat blindly, for a safe and true leader.

We of to-day, as well as you of to-morrow, are personally concerned about that section of this modern civilization which throbs in nervous anxiety upon this western continent, largely within the limits of the temperate zone—the zone of national power and achievement in the world's history.

The civilization of America is wonderfully complex, and finds no historical development that can form comparison. It has received formative material from almost every nation on the earth, and is a partial legatee of every century for two thousand years. This civilization is not completed, it is essentially in the becoming state. Unnumbered forces are at work, the crystallization is yet to be. In this forming condition of national society the man of God sees moving the power of one who combined man and God in an inseparable unity. He was present when this land emerged from the horizon of the mysterious West; he was with the company that "moored their bark on the wild New England shore," he was recognized when the heroic colonies were welded into an infant nation, he has never been absent from America in all its history.

The national life of all modern European people finds many of its roots running back into a dark heathenism, but the civilization of this western land never was heathen. It was reserved for Christ, it was dedicated to Christ, to Christ at last it shall belong.

The Christian seer beholds in the unsteady swaying of the people, not the premonitions of a dark overthrow, but the vigorous movements of a life which will culminate in the elimination

of the last factor of evil and will develop a society of just men made perfect.

The Christian philosopher, contemplating the great problem of America, soon discovers that it involves chiefly the question of relationship, viz., the relation of man to God, and the relation of man to man.

This student of society is fully convinced that the Gospel has the only true solution of the problem, and he is bold in his declaration that the proper and true adjustment of relationships can never be made without Christianity.

Those schemes of social economy which have been tried, aside from the plan of Christianity, have been aimed at a satisfactory adjustment of man to man, and in almost every instance have failed. The system of the evangelic reformer says—put man into the true relation to his God, and the social relation will be a consequent product.

The bringing of man into this true, normal relation to his God is the supreme work of the ministry.

Man is a rebellious sinner, he is hostile to the King, his spirit and action have created an emergency in which he stands in danger of an eternal banishment. God, in his mercy, provides for this emergency by sending forth his Son as an ambassador, who seeks to restore man to unity with God on terms generously made by the King, omnipotent and eternal. When the mission of Christ on earth was finished, he committed this supreme work to his apostles and their successors: "As the Father hath sent me," the Master said, "even so send I you." The chief apostle to the Gentiles expressed this specific and kingly idea of the gospel ministry when writing to the Corinthians: "We are ambassadors for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God." 2 Cor. 5 : 20.

This is the central truth and duty in the ministerial office. The preacher is the King's ambassador. There is a hostility in every heart that is not self-surrendered to God, the preacher coming from the side of God is to persuade men to be reconciled on terms provided and declared by the King. The treaty

of peace is to be made a personal matter between God and the individual by the mediation of the ambassador. This view of the ministry needs an emphatic presentation.

We are living in a time when organization is looked upon as the great factor of spiritual conquest. The Church is prolific with societies, alliances, leagues, unions, fraternities, guilds, and so on, just as long as one wheel can be fitted into another. To a certain degree these may be helpful in supplying conditions for the ambassador's specific work, but they cannot do the work of the ministry. The ambassadorial function is supreme, must be distinctive, must be prime. It is the pole of all religious activities, there may be a thousand out-running lines of work, but like the meridians which encircle the globe, they must converge to and meet at the pole. I am ready, with an enthusiasm that has not lost the fervency of youth, to emblazon on every ensign of the Church, AMERICA FOR CHRIST, but at the same time I am not forgetful that more than a score of years, in the very heart of this conquest, has taught me that men and women are won for Christ, conquered for the King, when the preacher, as an ambassador, treats with them as individuals for a reconciliation to God. Organization may furnish ways for the development of the won subject, but the winning remains largely in the hands of the King's ambassadors. The spiritual conquest of America depends more upon the ministry than upon any one, or any combination of human appliances. Send forth the equipped ambassadors—having knowledge of their mission and message, thrilling with the spirit of conquest and sacrificially loyal to their King—and the spiritual subjection of America will go forward speedily and surely.

With the equipment which the seminaries furnish I have little to do at this speaking; my concern is with the ambassador as he enters upon, or is already engrossed with his specific work. This servant of the King, for effectiveness, must have some personal qualifications that touch him and God immediately.

Some of these will now be emphasized.

I. *The effective ambassador has a hearty confidence in his royal birth.*

He believes that God is not only his King, but also his Father. He appears before men not simply as a man, but as a man with royal blood and royal endowments. In administering the office of an ambassador, he has no fears respecting his own relation to the King. "God, whose I am and whom I serve," is the confident expression that is always present in his heart.

The true ambassador is born of God, is born from above, is a child of the King, is an heir of heavenly royalty. He believes that he belongs to the aristocracy of righteousness, he claims to possess a patent on a divine nobility that marks him a different man from him who is a child of Satan. This confidence in his royal birth is no mother for pride, haughtiness, insolence or selfishness, but is the feeding source of a becoming humility.

Being vitalized by the blood of a superior nobility, being permeated by an affection that is divine, like his royal Father, he yearns, with a constraining love, for those in sin that they may be born into the rights and privileges of the heavenly royalty.

With a common basis in human nature he feels for his rebellious brother, but, conscious of a divine relationship, he knows that they are not one in spirit, aim and hope.

This consciousness of a difference between him and the unsubdued, and the knowledge that the advantage is on his side, crowd the royal son to appeal in hearty words to the unsaved that he may become reconciled.

The Ambassador-in-chief, the man of Galilee, while he was tender, humble, gentle, and mingled with men of every rank, never for one moment forgot that he was of royal kinship.

His lowliness of life gave him a fine field in which to manifest his princely endowments. They were seen in the nobility of his spirit, in the broadness of his charity, in the tenderness of his sympathy, in the richness of his favor and in the mightiness of his uplifting power. The human ambassador, who now carries forward his Master's mission, should feel the meaning of his royal birth and should act as becomes one so highly favored.

Personally conscious of his celestial connections, and believing heartily in his divine heirship, he will execute the duties of his imperial office, always manifesting the attributes of a true

royalty. His manner, his words, his deeds will show the spirit of nobility. Like his Master he will have broadness in charity, richness in sympathy, tenderness in feeling, heartiness in love and earnestness in action. He enjoys this spending of self; he can afford it; he is the heir of the King.

Without pride he holds himself aloof from that which contaminates; without absorbing evil he ministers sympathetic help to the vile; without being exclusive he avoids all companionships that are not becoming the child of a King; without the spirit of arrogance he passes by all in life that may spot his robes, mar his character, curtail his influence or hinder the progress of his specific work.

Confident of his spiritual birth, confident of his royal sonship, confident of his celestial heirship, the ambassador has within his being a personal force that will give power and effective energy wherever may be his special sphere of action.

II. *The effective ambassador has a hearty confidence in the validity of his commission and function from the royal court.*

Every preacher must settle to his own satisfaction the question—"Am I sent?" Many motives may be discovered entering into the final decision by which he accepted his mission, but chief—*facile princeps*—among these must be the hearty conviction that he was called and sent forth on his royal work. "Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, departed," (Acts 13 : 2, 3). Into the empire of the Cæsars they went, believing intensely in their direct personal call to the work of an ambassador and that their commission gave them an ambassadorial function. Paul in presenting himself and work to the world was careful to bring to view that he was not in his position by self-choosing, but by an immediate call from God.

The sending forth by the Church at Antioch was something, but the impulsion of the Holy Ghost was more. The blessing of brotherhood at Antioch was desirable, but the baptism of the Holy Ghost was indispensable. It was a matter of comfort to

know that in Syria a loving congregation followed his tour with their prayers, but it was a matter of strength to Paul, when in Corinth he heard his King speak to him directly: "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to harm thee; for I have much people in this city," Acts 18 : 9, 10.

The first verse of that wonderful letter to the Romans is a splendid specimen of a lofty self-consciousness subdued by the spirit of obedience when the mighty Master and his work come to view. "Paul"—what a throwing to the front of his own personality, as if he were supreme; then quickly he tones down what might seem pride by stating his humble relation to the Master—"a bond-slave of Jesus Christ"—then feeling the force of his commission, he adds—"called to be an apostle (a sent one) separated unto the Gospel of God."

The modern ambassador, who, with Paul, is personally satisfied with the genuineness of his call, and has accepted its rights and privileges, will go forth to his work with a strength that will make him nobly indifferent to the criticism and hostility of the world and prepare himself to command the respect of those who seek the higher things in life. He has with him the constant fellowship of the divine one; he looks not to man, men, or organizations for strength, because he well knows that his position as a sent one carries with it the provision for all needed supplies.

He, furthermore, accepts and exercises the ambassadorial function which his commission guarantees. The preacher is not a priest; offering sacrifices at the altar he is not simply a herald, crying out a royal proclamation; he is an ambassador, having, not only the authority to declare the will of the King, but also the power of executing a treaty. His specific business is not to say simply to the rebel—there is reconciliation provided—but he must be ready to say—I am commissioned to offer you terms of restoration and enter into an agreement with you, in Christ's stead, which shall stand accepted at the celestial court, therefore, I beseech you, "be ye reconciled to God." In this he exercises a specific function of his office. He is sent to do that which Christ would do were he corporeally present among men.

This cannot be construed as Romish, because its limits are the absolute terms of the commission, while Romanism is a spiritual usurpation, a virtual dethronement of God and an arrogant assumption, of divine prerogatives.

This age will not be satisfied with mere declarations, nor with the exercise of service forms. "What dost thou work?" What assurance canst thou give? are the piercing interrogations that try the soul of the minister of Christ. He must find part of his answer in what he is himself; he must rest in part upon the conviction that he is sent from God, and he must assert his belief that he has an ambassadorial function in which he can both declare and seal a covenant between God and man. Christ said, "He that receiveth you receiveth me;" again, "He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me."

The preacher that is strong in the Lord, and commands by his strength the attention of men, believes that he is called to preach salvation in Christ, and that he is commissioned to lay the divine seal of reconciliation upon the head of the reconciled one in the name of the Father, Son and Holy Ghost.

The ambassador must proclaim the conditions of his mission in hearty confidence, and with the same hearty confidence assure men that the covenant of reconciliation standeth sure, both now and evermore.

III. *The effective ambassador has a hearty confidence in the power of his message of reconciliation.*

The preacher has a message for guilty man; its conditions were made without his advice and were divinely endowed. Within the limits of this message he finds the orders by which he moves, and in them he believes is lodged a royal power. When he approaches man he brings to bear some personal influence, but in the message he offers a heavenly energy. The writer of the book of Romans said that the Gospel was "the power of God." This is the belief of the true ambassador, and he confidently offers man this power as enabling him to pass into the reconciled state.

The preacher in his own name has no restorative power, nor can any aggregation of regenerated men produce one spark of the royal life; his message is the medium of communication with the source of all spirital power; by it his King gives spirital life and energy.

The effective ambassador believes that, when he unfolds the Gospel, he is offering to men not merely sentences embodying fine thoughts, lofty ideals and brilliant morals, but that he presents to them the King himself. "I am the truth," said the Master. When the preacher proclaims the truth he is offering to man the Master himself. The message is the incorporated King.

Furthermore, the ambassador presents the message just as the King gave it. He proclaims the message, not what he thinks of it; the message, not his opinions concerning the terms of the message. The culprit in prison cares little for the opinion of the officer who brings the pardon, but he is nervously anxious to hear the pardon in the words of his King.

The preacher may study philosophy, science, politics, literature, history and social economy, but when he comes to attempt the reconciling of man these mental forces must drop into inferior places, while the message of the King holds the supreme place.

"What have you from the King?" shouts the multitude. Shall the ambassador answer by thrusting forth his thinking upon the message? *How* the King planned it, *how* he produced it, *how* its various parts are related, *how* inspiration filled it, *how* there seem to be slight errors in its statements, *how* he guesses at the divine philosophy that underlies it, and *how* it might be improved by accenting its human element and whispering its divine constituent?

No! No!! Let the preacher proclaim the Gospel of life as the power of God, believing that in it is divine force and that it will subdue the rebellious heart.

Let his comments upon that message be in the nature of enlightenment, not such expositions as are equivalent to substitutions, apologies, additions or subtractions. Give the message complete, not in fragments that have no special vitality.

The analyst places the grain of wheat upon his table and with his knife separates it into parts ; he subjects it to the action of his chemicals, discovering the elements inherent, and possibly determining its forces and their relations ; but when he is through, that which remains of the grain is fit neither for growth nor food.

The farmer takes the grain in its entirety, he knows little of its elements and relations, but of this he is sure, within is the germ of a new life ; with full confidence he flings it to the becoming environment of nature and patiently awaits the golden harvest.

“The seed is the word,” said the great Sower, and nowhere does he commend the scattering of the distorted remains—the debris of a series of intellectual chemics. “Preach the preaching that I bid thee” said the King to his servant when sending him to Nineveh.

At his choosing the preacher may convert his study into a laboratory for dissecting and analyzing his message, but for the glory of God and the comfort of the people, we beg him to keep the product of his knives, acids and mortars in the cupboards, thoroughly disinfected ; when he stands in the pulpit, when he addresses men as an ambassador of the King, we earnestly plead with him to herald a whole Gospel, give men the word with the divine germ undisturbed.

It is proper, desirable, necessary, that the preacher know how to analyze his message, to study carefully the relation of parts, to understand the great unity of thought and doctrine that is imbedded in it, but when he comes to deal with men, let him preach a complete, living Gospel, believing it to be the power of God unto salvation, and assured that all his study and discovery cannot add one jot to its power, nor all his criticism subtract one tittle from its vitality. Let him give men the will of the King in its pristine form, and let this be done with a confidence that will predispose men to give him a respectful hearing.

The preacher whose manner betrays timidity, whose expositions show doubt, whose persuasions lack positiveness, whose appeals have no ring of certainty, and whose whole bearing de-

clares the absence of a sacrificial loyalty, is an ambassador whose work among men will be weak, and he will poorly fill the high office which was to gather souls and fit them as subjects for the King.

Young men of God, it is with genuine pleasure that I hasten, for a few hours, from the exacting and abundant duties of a home mission field, to emphasize some ideas that need be known if this land is to be won for Christ. No grander work offers itself than that which opens to the home missionary. Within it lie possibilities that must affect the history of the world unto the end of time. The enthusiastic prophet of the age says, "As goes America, so goes the world." Accepting his prediction as truth, we must admit the serious importance of winning this great people for Christ and his cause. In a sense it may be truthfully said that America is a product, but in a larger and truer sense it may be said that America is a creator, whose life, thought and action will determine the destiny of millions unborn, and whose influence will mould men into paragons of perfection or monsters of deformity. In this future making of America lies your sphere. The work is appalling in magnitude, its demands are exacting, it is exhausting in its duties, but withal it is most glorious in possible results.

Go into the field with the burning desire of a conqueror; complete your equipment as fully as the armory of the schools can supply; gather about you all the helpful appliances you can command; but never forget that in winning the world for Christ there is not a more powerful human instrument than the personal character of the ambassador. God's call has separated him from the ordinary rank, God's commission has been delivered to him, and to him has been committed the message of God, living with power divine. What the ambassador is, what he believes, what he does, combine to make him a mighty human force among men.

The home missionary as he travels the broad acres of the West; as he climbs the mountains of the East; as he tramps the rickety stairways of miserable tenements or plunges into the dim cellars of dingy store-houses; as he tenderly crosses the

thresholds of the cottages of the poor, or more boldly walks the halls of the affluent, must go as the qualified ambassador of the King.

Men try him before they try his message; they trust him before they trust his Master, they surrender to him before they surrender to the King; men to-day touch the ambassador first, and by him are led to the cross to be enrolled for the service of the King—now and forevermore.

America for Christ? Then there must be an enthusiasm for Christ—an all-consuming love that burns in every nerve of the ambassador's being.

America for Christ? Then must there be an enthusiasm for man, a forceful energy that drives the ambassador into any rank of life if there he may find a rebellious son of the King.

America for Christ means the world regenerated, the kingdom set up, and the return of the King.

You can have no higher ambition than that of having a large place in this royal conquest.

ARTICLE VIII.

REASONS FOR A DEFINITE FAITH.

BY REV. WILLIAM F. EYSTER, A. M.

There are times in the history of every nominally Christian country when departures, more or less serious, from the faith of the Christian Church take place. A spirit of doubt creeps in and often settles into unbelief. At such times plausible arguments are advanced in favor of a modification or relaxation of the strictness of the Christian system. It is urged that the doctrines, or—as in such a state of mind they will more probably be called,—the dogmas of Christianity, are dark and obscure, and that therefore latitude of opinion should be allowed in regard to them. It is often urged that the spirit of Christianity is more than the letter; and that this spirit is not attached to any doctrinal opinions, but rather to charity or love. To some

extent these pleas, rightly interpreted and limited to human statements of the Christian faith, have in them a certain truth and force ; but it is important to remember that such fair words have often been heard at the commencement of the process which was to witness the temporary downfall of Christianity itself, and the obscuration of all that gives life to the Church and hope to the world.

It is our present object to state some considerations in favor of a *definite* and *fixed doctrinal system*, as set over against the evils of doctrinal laxity and indifference.

1. The first consideration we urge is,—*that doctrine is inseparable from the Christian religion*. Doctrine lies at the base of all faith.

Even skepticism is itself a belief, a belief that there can be no belief. Theodore Parker's "I don't believe ! I don't believe !" is as vigorous a dogmatic as Luther's "I believe !" So the opposition to fixed doctrine is a dogma that there can be no dogma.

It is contrary to all laws of mind that religious affections and activities should be divorced from fixed and settled convictions. Every religion has had a creed, and Christianity, so far from departing from this law, claims to be the religion of light, the revealer of truth, the fountain head of a grand remedial change connected with new facts in God's relation to sinners, and professes to give full discoveries of these facts, so far as they bear on man's hopes and duties. There is nothing more philosophical in the nature of Christianity than its profession to discover religious truth, and to mould the world by means of truth. But truth seen through a haze, or held loosely is surely the last accompaniment of the Gospel that is to be desired in a philosophical age ; and the very profession to abate or attenuate doctrine, if made without qualification, is a profession to retain and enlarge other truth, but give up a part of Christian truth. There would be consistency in making the doctrines of Christianity give place to other doctrines, as Paganism sometimes gave place to Judaism and Judaism to Christianity. But there is no consistency in discarding doctrinal articles, and yet retaining the profession of Christianity ; and though it may have an uncharitable sound, it

is only a plain deduction from the laws of the human mind and the nature of things, to say that, in such a case, Christianity is so far abandoned.

It is often alleged that it matters not what a man believes, if he is only sincere. This judgment expresses a great fallacy. The Scriptures truly teach that there is a close relation between our beliefs and right living. "As a man thinketh in his heart so is he." The belief of truth, of all truth, is vitally important. The belief of error is destructive to every interest it touches. The gravity of the result will be graduated by the significance and relations of the things believed, or disbelieved. It has been truly said that throughout the whole realm of physical truth a man is bound to believe, not only sincerely but *correctly*. In business, in manufacturing, in navigation, in all things that relate to the conduct of man in social affairs, men must be right in their opinions, their belief, or reap failure and regret. This is as true of the higher forms of moral and religious truth. There is a definite and heaven-appointed connection between the things one holds to be true, and the results that follow in a man's mind and life. Truth believed, loved and obeyed, clarifies the mind and prepares it for nobler growth and fruitage. Truth disbelieved, rejected and disobeyed darkens and debases mind and heart, and with a blinding of the mental vision, the man grows less and less responsive to truth, and wanders still further until sometimes the awful malediction is fulfilled—he is given over to believe a lie. It is indeed possible for one to be better than his avowed beliefs, as there are many instances where the possession of truth intellectually does not issue in a holy life. Still, as a rule, the axiomatic fact remains that belief and character act and react. "Sanctify them by thy truth." In this utterance of our Lord are embodied two laws of the development of human character. Under the action of one, the intellect is in harmony with truth, and receives all truth which brings the justifying power of evidence. The other principle of development is the harmony of feeling and action with truth. As character is influenced and changed through belief, so character influences belief. There is a close inter-relation.

Men in disparagement of fixed doctrines sometimes assure us that Christianity is a life, not a creed, and quote the oft repeated words,—“He can’t be wrong whose life is in the right.” Error is apt to disguise itself with words under a figure of light. It has not been the experience of the Church that there is any antagonism between correct thinking and correct living. To swing away from a creed is not necessarily to swing nearer to God. The contrast in history is not between the life which results from true doctrine, but between the life which results from true doctrine and that which results from false.*

We concede that a distinction is to be made between truths which are fundamental and those which are not. There are differences of doctrine which do not touch the vital centre of Christian belief. (And yet we hold the importance of all Scripture.) The stress of revelation is on the grand essentials. What the Bible is fullest of is, therefore, of course most vital. Sin and the woe it merits, redemption by the blood of Christ and sanctification by the indwelling Spirit, the resurrection, the judgment and future retribution, are what throb and resound throughout the sacred volume. They are the doctrines of a standing or a falling Church, the doctrines of a living or dying soul.

*“It is deeply interesting and important to notice how St. Paul, whose epistles are largely doctrinal, has inseparably blended doctrine and practice. There is no divorce between them, no attempt to treat either as superfluous. On the loftiest principles are based the humblest duties: from the sublimest truths are deduced the simplest exhortations: one swift beat of the wing is sufficient to carry the apostle from the miserable factions of Corinth to the sun-lit heights of Christian charity, and like the lark, whose heart and eye, even in its highest flight, are with its nest on the dewy ground, so in one moment, (as in the Epistle to the Ephesians,) he can drop at will from the most heavenly spheres of mystic vision to the commonest rules of Christian intercourse:

“Type of the wise who soar, but never roam,
True to the kindred points of heaven and home.”

From this interweaving of doctrine and practice, we may learn that noble thoughts make noble acts; that a soul occupied with great ideas best performs the smallest duties; that, as has been well said, “the divinest views of life penetrate into its commonest emergencies.”—Farrar, “Messages of the Books,” p. 155.

And yet all scriptural doctrine is important. The more scriptural our beliefs in regard to what we term "non-essentials," the more healthful and symmetrical will be our Christian character. To take away any truth sometimes paves the way to utter loss. "The loss of the least truth," says Erskine, "is like the loss of a diamond out of a ring; of a jewel out of the Mediator's crown. The Gospel is like a ladder that has so many steps or rounds. If you break off any one round you are in danger of falling, and your climbing is rendered either difficult or impossible."

If adherence to a definite doctrinal system be stigmatized as dogmatism, we reply, the choice lies between dogmatisms. The dogmatism of the Christian Church in a spirit of prayer searching the Scriptures under the guidance of the Spirit, inheriting the dearly-bought victories of truth over error through ages of conflict and growth, are infinitely more likely to be safe, than the dogmatism of the individual in opposition to the verdict of centuries. The grandest creeds of Christendom have sprung from an intense faith: from the heart as well as from the head. The first formal confession of faith came warm from personal experience. "Thou art the Christ the Son of the living God!" A creed is designed to express scriptural truth. The symbols which survive are all expository of Scripture. The content of the creed is revelation. There is no new truth; no later revelation. The animus of the Church has been well expressed in this regard: "Ut omnes sciant, non solum quid tenere et sequi, sed etiam quid vitare et fugere, debeant."

2. We urge a second consideration in favor of fixed Christian doctrines—*that they are supported by divine authority.*

Those who tend to recoil from a fixed doctrinal system may either hold the inerrancy of the Bible, or they may be inclined to doubt or question some of its statements.

It would seem as though to one who held and held firmly the infallibility of the Bible as an inspired book and the consequent authority of Scripture as the rule of faith and practice, the claims of fixed and definite articles of faith must be a matter of easiest inference. For who can doubt that Scripture is, to a

very extraordinary degree, a doctrinal book, filled with innumerable statements which, if they occurred in a confession of faith, would be set down as dogmatic? Nor is it possible to see how, if the authority on which each and all of these must rest, be positively and literally divine and unaffected by any disturbing influence of human infirmity, any one of its doctrines can be surrendered without disloyalty to its divine original.

Let us even suppose that the other view is held,—a view which, much as we may regret it, is held by some able and earnest Christians at home and abroad: it does not follow that a title is thus acquired to hold vaguely and loosely every peculiarity of the Christian faith. The fact of revelation, of doctrinal as well as of moral and devotional revelation, is still admitted by all who bear the Christian name: and the authority of God, exerted in the way of direct and miraculous interference to impart and seal the saving truth of the Gospel, can still be pleaded on the side of that truth in all its characteristic features.

We lament, indeed, the confusion and feebleness which the allowed possibility of mistake in the *original*, introduces into the handling of the word of God even doctrinally. But still if Isaiah be as definite as Homer, Paul as luminous as Demosthenes, and John as clear as Plato, and if the mass or substance of their teaching is of divine authority, it is quite manifest, that even on the lowest theory of inspiration, the positive doctrines of Christianity retain their dogmatic place and sway. This does not appear to be considered by some, who connect their repudiation of what they call the mechanical theory of inspiration with unlimited doctrinal liberty, and make each man's personal spiritual consciousness the sufficient standard of judgment. They thus seem to hold that a divine revelation has taught them nothing definite, or, if it has, they are at liberty to reduce it to a subordinate place.

3. A third consideration which pleads in favor of the fixed doctrines of the Christian system is,—that, as generally held by the Christian Church, *they are not susceptible of any radical improvement.*

I know that this proposition is in direct antagonism with much

of the so-called "wisdom of the times." Novelty is the idol of the day, and whatever savors of antiquity is largely discredited. "Effete systems," "fossil theology," "old world creeds," "exploded theories," "worn out doctrines," "old fashioned divinity," and the like phases,—who does not know the heavy fire of such language which is continually poured on the "old paths" of faith in some organs of public opinion, and from some pulpits and platforms. Free handling, enlightened views, rational interpretation, science before the Bible,—these are the guiding principles of many in this age. Tell them that any religious idea is old and they brand it as false.

I have yet to learn that all new views of religion are necessarily better than the old. It is not so with the work of men's hands. I doubt if this nineteenth century can produce an architect who could design better or more durable buildings than the Parthenon and the Coliseum. It is not so with the work of men's minds. Thucydides is not superseded by Macaulay, or Homer by Milton.

It can not be maintained that human creeds, even the best do not require the careful judgment of independent Christian thought, which compares them with the only infallible standard, the divine word, and translates them when approved into living faith and practice. Nor can it be maintained that any age, even the most advanced, has exhausted the whole fullness of a revelation which is literally infinite. There is a true sense in which theology is a progressive science, and the opposite view is cold and disheartening. The Holy Spirit is to "abide with believers forever." Under his leading and inner impulse believers have ever been brought to a clearer and fuller apprehension of the doctrines given once for all in Holy Scripture.

This, however, must be held in full harmony with the correlative truth, that in its grand outlines the system drawn from the Bible by the living Church in all ages can not be superseded. What article of what is held in the three creeds of the early Christian Church, or in the harmony of the Protestant confessions, is to be retrenched or modified? Is it the doctrine of *human depravity*, of man's guilt and danger? A change here

would be in the face of the clearest Bible testimonies, and of that stern reality of history and human consciousness, not to mention that with the denial of the Bible doctrine of sin, the whole system of redemption falls to the ground. Is it the doctrine of the *Trinity*? This too involves the laceration of Scripture, the down-fall of the whole scheme of mediation, and the relapse of the Christian Church into the coldness and the barrenness of an abstract theism, whose God has never tabernacled with man, or redeemed the world by a manifold effort that exhausts divine fulness and stirs all human sympathy. Is it the doctrine of the *atonement*? What improvement can be made on this doctrine as it stands forth in its mysterious but commanding import as a record of satisfaction to divine justice, through penal suffering endured by the Lamb of God in the room of sinners? Or is it any improvement to affirm that we can say nothing at all distinct on the nature of the atonement, or that Christ only begins a sacrifice which in the same sense we are to continue and complete: or that the true atonement is in the turning of men from their iniquities? So with the doctrine of *justification*. Can any ground be found on the supposition that man is as guilty and helpless as he is represented in Scripture, whereon his acceptance with God can be made to rest, save the merits of the Redeemer? Or how can these merits avail any save by that humble reliance on them, which is the essence of faith in all Christian theology? To take a closing instance. Can the doctrine of *regeneration* by the Holy Spirit or of repentance, be superseded or materially altered, so long as the distinction between the nature and the spiritual man is held,—to obliterate which is to obliterate Christianity.

Every modification of these doctrines inevitably brings into the gospel theory more of man and less of God; more of human ability or effort or merit, and less of the power and grace of the Saviour. While those who speak favorably or hopefully of a remodeled Christianity are not judged harshly as seeing, much less wishing all these consequences, yet the effect of these attempted improvements would be parallel to a departure from the Newtonian theory of gravitation in astronomy, or of

the atomic theory in chemistry, or the polarity of the magnet in navigation, or the representative principle in the American Constitution. If any thing is essential in Christianity, it is the pre-eminence and all-sufficiency of the divine Mediator, and it is at his expense that every radical alteration must be effected.

4. A fourth consideration of great weight on the side of fixed Christian doctrines, is,—*that they are still as much needed as ever: and are still as efficient as ever.*

For doctrines to be old is not a weakness, but an honor if age represents undiminished vigor. The question is not whether the Christian creed be old, but whether it be still efficient and indispensable. Who then can point to any substitute that is doing its work. The victories of Christianity wherever they have been won, have been won by distinct doctrinal theology, by the old fashioned doctrines of the early Christians and the Reformers. What is even now healing the moral diseases and soothing the sorrows of our fallen nature like the Gospel of Christ, that Gospel in its ancient form? What else is giving place to the troubled conscience, but the assurance, as old as Christianity, that “the blood of Christ cleanseth from all sin?” What is breaking the fetters of sinful habit, but the promise through his name of free forgiveness for the past and grace to help in time to come? What is alike turning and elevating the spirit of man in all continents alike but the words, the example, the spirit, the love, the sympathy of Jesus Christ, conceived of not as an apotheosis of humanity, but as God manifest in the flesh? No other voice has yet arisen to still the tossings and hush the roar of the dark river, nor has his lowered its unchanging note, prolonged through many centuries,—“Fear not: I am he that liveth and was dead.” In vain we ask for the achievements here of any substitute for Christianity, or of any amended Christianity from which Christ has departed.

Paganism returns to guard the sepulchre where the dead Christ once more lies. With Diana in the Hippolytus of Euripides, the highest shape of the divine, paralyzed by the terror it should console, falls back from the death-struck worshiper, with the words of despair,—“But now farewell; I may not look upon

the dead, or pollute my countenance with the air of mortality."—Is it for this the Church must sacrifice the word of comfort caught from death's great conqueror,—“I am the resurrection and the life!” And the world, startled by these rays of hope that begin to pierce death's deepest and farthest shadow in all lands, must sink back into its dark and endless slumber as the life-giving note of Christianity dies away.

Shall we place along side the old doctrines, the new amended forms and try their efficacy? Shall we tell men that Christ was a great teacher and a model man; that they must love one another, must be true, and just and unselfish and generous and high-souled? Shall we teach the Fatherhood of God and the brotherhood of man? These are great truths. They belong to Christian doctrine and must ever be prominently held and taught. But apart from the other distinctive doctrines of the Gospel, they are powerless to impart spiritual life and peace to dead souls. It is not the Gospel of earnestness, sincerity, cold morality, that can quicken and mould humanity into the image of Christ, but the Gospel of Christ in its entirety, especially as revealing to men that God is in Christ reconciling the world unto himself, not imputing unto them their trespasses and sins. Let us respect the logic of facts before we discard the old apostolic weapons for overthrowing the kingdom of darkness and winning souls to the love of God and obedience to his holy will.

5. One word may be added to this argument in favor of retaining the fixed doctrines of Christianity in their ancient and time-hallowed acceptance, namely, that the *Church of Christ has received a direct commission to adhere to them*. Beyond the right of perpetuation which belongs to all truth, beyond the claims of gratitude or interest which demand the transmission of the social and political truths and usages that make up a nation's heritage, the Christian Church, as a society embodied for the express purpose, is under obligation to conserve the higher truth of which she is the depository. She is to be the pillar and ground of the truth. Is there any intelligible sense which can be put by the advocates of a fluctuating and transitional Christianity on such words of our Lord as required his disciples to

preach the Gospel—the same Gospel to every creature, with the assurance that he would be with them always, even unto the end of the world? Or can this view be reconciled with such injunctions as those of his apostles “to speak the things which become sound doctrine,” “to hold fast the faithful word,” and “the form of sound words,” to contend earnestly for the faith once (once for all) delivered unto the saints?”* The process of doctrinal religion is thus necessarily different from that of science. The latter requires only harmony with facts and the spirit of fresh investigation. The former, while demanding these not less, makes imperative, in addition, harmony with its own starting point. The one may be represented by an extending line; the other by an enlarging circle. The one is like a lamp lighted to advance; the other like a star returning upon its circuits. The Christian Church may, therefore, say with a higher meaning than Archimedes,—*Noli turbare circulos meos*,” and may claim for her studies a fixity and stability which God himself has impressed. She can leave science from her own laboratory and her own observatory to record the temporal and the mutable, thankful that from a loftier region the love of heaven sends forth its unchanging beam;—nor can she relinquish her place and her ministry in this higher Pharos, without infidelity to the souls of men, and to the Light of the world, to whom all truth is open,—

*A dominant conception of St. Paul in the first and second chapters of the Letter to Titus, is *soundness* of doctrine. 1 : 9: “Holding to the faithful word which is according to the teaching, that he may be able * * to exhort in the sound doctrine.” 1 : 13: “Rebuke them sharply that they may be sound in the faith.” 2 : 1: “Speak thou the things which befit sound doctrine.” 2 : 2: “Sound *in the faith*.” 2 : 7: “Uncorruptness in this doctrine.” 2 : 8: “Sound speech.” 2 : 10: “The doctrine of God.” Thus we have “teaching,” or doctrine, spoken of seven times, and six times connected with the ideas of “healthiness” and “soundness.” It is further noticeable that “the faith” of which Paul speaks in 2 : 2, has here the sense of the *general body of Christian truths*.

It is also interesting to notice how St. Paul, with the firmness of absolute conviction, compresses into a few lines a majestic summary of his Christian faith. One of these is Titus 2 : 11–14. Another of these swift summaries of Pauline doctrine, unparalleled for beauty and perfectness, yet free from all polemical elements, is 3 : 4–7.

who grasps all ages in his omniscience, and who is the same, yesterday, to-day and forever.

One general thought will close our discussion. Our shortest way to the end of religious doubt, is by the path of a holy obedience. "If any man will do his will he shall know of the doctrine whether it be of God." That doctrine, in some of its aspects, is illimitable in its reach, above and beyond our powers. And if we insist on a complete speculative solution, we shall never be satisfied. As to these cardinal doctrines we must trust more to grace than to logic to hold men to their belief. When we come to see ourselves as we are, apostatized from God, in desperate love with sin, and in peril of perishing forever, there is little danger that we shall not be orthodox enough. We shall feel ourselves in need of an infinite Saviour, in need of almighty grace, and this need realized shall be their triumphant demonstration.

To any one who stands on the threshold of doubt we may well say beware. "Obsta principiis," oppose beginnings. Some years ago a brilliant American essayist lectured before an audience composed chiefly of young men on the subject of "Skepticism." He told them that the word though it had gotten an ill name meant after all but "a looking into" things, and properly denoted just that jealous search into whatever claimed our belief which would yield only to evidence. The lecturer then warned his hearers not to enter on such a course unless they were prepared to go through with it, since they would certainly have to part with many a cherished faith; and then when one belief after another went away they might live to rue the day when they first ventured on this "skepsis," this looking into things.

Was not the gifted lecturer reading here a dark chapter in his own history. Was it not a warning wrung from his own bitter experience, how much easier it would be found under a creeping spirit of doubt to get rid of all our most sacred and cherished beliefs than to fetch them back again. The spirit of doubt that gives place to a vague apprehension of the verity of the Bible, or that more or less of it will have to be given up, will if unchecked pass on to a region of hopeless and Christless unbelief.

Serpent like, this spirit of skepticism entwines itself about the heart that harbors it, pressing it ever closer and closer, till it stifles all its healthy pulsations. It is the choke-damp of the soul: it is an incline going down to the chambers of death.

It remains that we hold fast to revealed truth, the faith once delivered, once for all delivered, unto the saints. That which lighted the souls of men in past generations, must still be the light of all coming generations. Time will show no greater birth of divine truth: no new discovery of life and salvation.

Philosophy apart from Christian faith will not usher in a millenium of wisdom and virtue. Science and positivism together will not suffice to lift up the heart and hopes, and sanctify the character of man in the aftertime. The world in its humanitarianism, self-sufficiency and unbelieving Elysium, will never learn to look back with pity on the ages of Christian faith. The truth as it is in Jesus is the only universal light,—the ‘Lux Mundi.’ In him alone is life, and this life is the light of men.

ARTICLE IX.

WORSHIP IN SPIRIT AND IN TRUTH.

BY DR. GEORGE RIETSCHEL.*

Translated by ERWIN DIETERLY, A. B.

In the development of the theme “The Evangelical Public Worship viewed as worship in Spirit and in Truth,” I do not deal with a theoretical exposition of the principles and nature of the cultus in general. On the contrary, as a professor of practical theology, I should like to consider the theme in the true sense of the word. Precisely the question which is at present agitat-

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ing the Prussian State Church directly, and through it the whole evangelical church and theology; which is being discussed in all theological and political papers; and which shall be decided at the coming General Synod, namely, the preparation and introduction of the revised liturgy,—this question stands in most direct relation to our theme.

In this question two subjects are placed in the most intimate relation: the worship of God in spirit and in truth, and the evangelical public worship, and indeed not simply the idea of the same, but its concrete liturgical form.

We must therefore first of all ask: what is worship of God in spirit and in truth? In the second place it is profitable to review the existing order of divine service from this standpoint.

The well-known passage from the conversation of the Lord with the Samaritan woman (John 4 : 20–24) has a far-reaching primary meaning—this every one must admit without controversy. In it the new-covenant worship, according to its essential meaning, is placed in contrast with the worship before the Christian era.

Προσκυνεῖν, προσκύνησις—Luther translates the words by “anbeten, anbetung,” (to worship, worship), and we know of no translation which expresses its nature better than this. Jesus takes the word out of the mouth of the woman who had spoken concerning the worship upon Gerizim and in Jerusalem, but he immediately employs the word in its specially deep meaning. The text speaks of the *προσκυνητῆς* (a word which does not appear in the Greek before the Christian era) the worshiper as such, and strengthens the word with *ἀληθινός* “wahrhaftig” (true), not in the sense of “aufrichtig” (upright), but “dem

several valuable contributions to theological science, and is at present engaged in the preparation of a work, to be published in two volumes, on Liturgics and Ecclesiastical Architecture, in both which sciences he is an acknowledged master. The timely paper here given to the readers of the QUARTERLY was read, Sept. 20th, 1894, before the Pastoral Conference of the Province of Saxony. The paper will commend itself to all who delight to worship God in spirit and in truth, according to the evangelical Lutheran conception of worship.

J. W. R.

Wesen der Sache entsprechend" (aswering to the nature of it), for as ἀληθείς denotes that which corresponds to the reality, so ἀληθινός always denotes that which corresponds to the essence. According to this, that worshiper is here spoken of to whom alone that name applies in the true sense of the word. Therefore from the beginning the worship upon Gerizim and in Jerusalem is pointed out as that which does not correspond to the true idea of worship, and to both of these the one true worship is contrasted.

Worship is more than "devotion." Worship is not, like devotion, a frame of mind, which is produced in us independently of God through certain impressions which we have from him, whether it be from nature, or its working, or, above all, from the word of God. It is not simply to be moved and touched of God involuntarily. In worship man becomes active; this is implied in the word; it signifies something we render to God.

Worship is also more than προσευχή, prayer. The latter is a simple act of prayer and takes its rise from a special individual need, which is expressed in praise, or thankfulness, or supplication. προσευχή, prayer, is a concrete result, which grows out of worship, provided it is true prayer, and not simply lip-service and outward performance; but it is not worship itself.

In its original meaning the word προσκυνεῖν also signifies a single outward act. • It is the standard translation of the Septuagint for the Hebrew שָׁפָחוּת, "the Greek expression for a habit of the orientals who prostrate themselves as a sign of reverence and humble obedience before men, as well as before God, but especially in the religious sense of the reverence due to God" (Cremer). That which here happens as a single outward act is in the sight of the Lord and of Scripture an activity of the whole inner man, which, in the outward activity, receives a visible expression. All through, the word is used as expressing the result of being overpowered of God, when the power, grace and glory of the Lord, not simply according to one side of his revelation, but in its complete fulness, in a word when the δόξα of God lays hold upon man and humbles him into the

dust and lays upon his lips the full acknowledgment of God or the Saviour. This is seen very forcibly in Revelation when, for example, in the fourth chapter, the cherubim, worshiping, sing the New Testament Sanctus, and the twenty-four elders "worship him who sits upon the throne, who lives forever and ever, and cast their crowns before the throne saying: Thou art worthy, O Lord, to receive glory and honor and power, etc.;" or when the thousand times thousands cry with a loud voice: "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea and all that are in them, heard I saying, unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever. And the four living creatures said, Amen. And the twenty-four elders fell down and worshiped him that liveth forever and ever," (5 : 12-14, cf. 7 : 11, 12 ; 11 : 16 ; 19 : 4-10 ; 22 : 8, 9). Worship is not merely a devotional frame of mind, not simply a single act of prayer growing out of some special need, but the expression of an influence upon man by God or Christ in the full revelation of the power and grace and glory of his δόξα. Worship is expressed without the use of the word προσκυνεῖν in Phil. 2 : 10, 11 : "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

Bengel is therefore right when he says: "Tota religio ad adorationem reduci protest, that is, all religion can be reduced to worship.

This worship, when it takes place in the true and highest sense of the word, can be nothing else than worship ἐν πνεύματι καὶ ἀληθείᾳ, in spirit and truth. Ἐν πνεύματι καὶ ἀληθείᾳ, *i. e.* not πνευματικῶς κρὶ ἀληθῶς, spiritually and truly. No, πνεῦμα and ἀλήθεια indicate the objective sphere, the element in which worship embodies itself. The antithesis of πνεῦμα, spirit, is σὰρξ, flesh. With John σὰρξ is by no means, as

with Paul, the principle of sin, but only the earthly material existence in contrast with the spiritual (6 : 63 ; 8 : 14, also 3 : 6). It is, as Cremer says, "the psychological contrast of flesh and spirit in man;" therefore *πνεῦμα* in its internal nature determined by the divine life-principle. In the next place the *ἐν πνεύματι* is antithesis to the eternal *where*, as to place. Not upon Gerizim, or in Jerusalem, nor within a tangible, perceivable sphere, is worship confined, but *ἐν πνεύματι*. The deepest element of the human soul, by the power of which man is able to enter into communion with God, is his *πνεῦμα*. Instead of the external temple, the spiritual internal nature of man becomes the place of worship. We may here compare the beautiful words of Augustine: "We went without; we are shown within. Do everything inwardly. And if perchance you seek a noble place or a holy place, show yourself inwardly a temple of God. Would you pray in the temple, pray in yourself. For the temple of God is holy, which temple ye are. But become first a temple of God, for in his temple he will hear him who prays."

Therefore in this passage the Lord has reference to something more than the natural spirit of man. Only that spirit is meant which is touched by the Spirit of God, the spirit of man which is born again. In the preceding third chapter in the interview with Nicodemus, the whole man is designated as flesh born of flesh (vs. 6), and the *πνεῦμα* from above alone is the new created principle. Hence arises the oft emphasized question in this passage, whether by the word "spirit" is meant the Spirit of God or the spirit of man, a false alternative. It is most certainly the spirit of man, but it can be *πνεῦμα* only after he has come to a state of worship through the Spirit from above, "so that the praying one, who prays internally, is in the Spirit of God," (Luthardt). Man is not born a temple of God, nor can he transform himself into one; but he becomes a temple only through the Spirit from above. The human *πνεῦμα* only becomes a conquering power over the elements of human life (soul and body), and does not sink into the *σάρξ* when we are touched by the divine Spirit. With this the *πνεῦμα ὁ θεός* (God is Spirit) corresponds. Therefore the word cannot be ex-

plained as Steinmeyer does, that God is called Spirit, not according to that which he is, but with reference to that which he does, namely, that he sends out his Spirit and becomes a helper to the needy world. Not by way of definition of the nature of God, does the Lord say: God is Spirit, but to express the true living relation between God and the true worshiper. The divine Spirit in man must correspond to the "God is Spirit."

Καὶ ἀληθείᾳ (and in truth). This is the second part, which stands in the most intimate relation with *ἐν πνεύματι*, without the repetition of the preposition *ἐν*. The antithesis of *ἀλήθεια* is not *ψεῦδος*, falsehood, hypocrisy, for even the Samaritans and Jews can endeavor to worship God with upright minds. The antithesis is *σκιά*, the shadow of the future, as Heb. 8 : 5 speaks of the old covenant as *ὑπόδειγμα* and *σκιά*, the example and shadow of heavenly things. By the word "truth" is expressed the antithesis of appearance to essence, of type to fulfilment. Also Jerusalem and the whole Old Covenant stand in contrast to *ἀλαθεια*, the truth.

"The way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing; which is a parable for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshiper perfect, being only with meats and drinks and divers washings and carnal ordinances, imposed until a time of reformation," (Heb. 9 : 8–10). Not until in Christ, who is the truth, do we have the real worship in truth. "The hour cometh and now is" says the Lord with reference to himself. "The law was given by Moses; grace and truth came by Jesus Christ," (John 1 : 17). The worship of God in truth is the worship of God in Christ who is the Truth, who brought the essence, the life, towards which the shadow and the type pointed.

Yet a third and most important thing the Lord speaks of, namely, *whom* the true worshiper will worship in spirit and in truth: the Father.

The true worship of God, which alone deserves the name worship, is the worship of the Father in spirit and in truth, or the worship of the Father through Christ in the Holy Ghost.

We must by all means observe, that in the words of Jesus, Gerizim and Jerusalem are not placed on the same low plane in contrast with the New Covenant. True, he speaks in the same way of both: Neither here nor there shall ye worship the Father. But there exists an essential difference between the two ancient places of worship. Jesus places the two in contrast with each other. *Ye, i. e.*, ye Samaritans worship that which ye know not, *we, i. e.*, we Jews (by this Jesus included himself) worship that which we know, for salvation is of the Jews. The Samaritans did not have the basis of revelation of the history of redemption as it is clearly revealed in the prophets. God is here spoken of in the neuter, because it is not he in himself, whom the Samaritans do not know; and having severed themselves from the historical ground of salvation, they do not know, as do the Jews, what he is to them, namely, that he is the God of redemption, the God of salvation (Luthardt), for God is known only so far as he reveals himself. But the bearer of his salvation is Israel. The Samaritans have only an abstract idea of God, an intellectual monotheism without life, empty dross without the gold of the living revelation of God. That God is Spirit, they do not understand. Their worship of God was "human," and, in spite of the fact that they had the Pentateuch, sank to a level with the heathen worship which was also human. Of heathen worship in its most beautiful form Paul says, that they worship as those who do not know God, (Acts 17 : 23). So also elsewhere the Samaritans are classed with the heathen, (Matt. 10 : 6). Upon Gerizim was rendered simply a human worship, such as was rendered by the heathen, although the individual pious Samaritan in his sincerity kept himself aloof. In Israel the divine worship stood higher. True, under the dominion of the Scribes and Pharisees it had likewise sunk into the carnal nature of Samaria, and in their real value there was no difference. But the prophets, the real proclaimers of the revelation of God, required, contrary to the simply outward ceremony, a spiritual inward service, and the noblest type of a true Israelite is found in Simeon, who, just and devout, waited for the consolation of Israel, and the *Holy Spirit* was upon him. To him it

had been told *by the Holy Ghost* that he should not see death until he had seen Christ, the Lord. And he came in the Spirit into the temple. This is no human worship, like that of the heathen and Samaritans. And he worshiped whom he knew as the *God of salvation*. But it was by no means divine worship in the *Spirit*, in the *New Testament sense*, for, as yet, there was no divine worship in truth: That is given only in Christ. Only in Christ is the highest type of worship given, the worship of the Father in spirit and in truth. The divine worship in Israel, though ever so much higher than that of the Samaritans and heathen, was after all but a step toward the true worship of the Father through Christ in the Holy Spirit.

So Christ represents the completed worship of the New Testament in distinction from all heathen and Jewish worship. It is the opposite of a *θρησκεία* of God, *i. e.* a service through which one seeks to influence God, also the opposite of every kind of *λατρεία*, *i. e.* a divine service which is given for *λατρον*, reward. It is the worship of the Father, who, in Christ, gave us all things.

This worship, therefore, is not confined to any outward place. Wherever a soul, as a true child of God, through Christ, cries "Abba," where hearts join in bowing before the glory of God, and confess Jesus as their Master, there the Father is worshiped in spirit and in truth. This divine service is not a single appointed act, it includes the whole life of the redeemed, who walk before the Father as the children of God. It stands in antithesis to a Christian worship, which is such simply by name, which is rendered as servitium, as an opus operatum, as it is in the Roman Church; it also stands in antithesis to every service which transfers the spirit of worship into the forms and formulas and their administration and care.

One thing more is necessarily connected with worship, and this we must yet notice. The woman, according to her limited comprehension, thinks of worship as the *sacrificial service* through which worship expresses itself. According to her idea there can be *no worship without sacrifice*. Worship gives its chief expression through the sacrifice. Upon the Old Testament basis, the

sacrifice, being an outward act of service, always required an appointed place. With the abolition of Gerizim and Jerusalem by the worship in truth, which is in Christ, the place of sacrificial worship is also taken away through the one sacrifice, with which Christ has perfected forever them that are sanctified, for where forgiveness of sins is, there is no more sacrifice for sin, (Heb. 10 : 14-18). But the worship in spirit is, nevertheless, a sacrifice, namely, the sacrifice of the person himself, the spiritual sacrifice which is acceptable to God. It is the sacrifice which the holy priesthood of the new covenant renders, which at the same time builds itself up into a holy temple, (1 Peter 2 : 5). Thus the worship in spirit coincides exactly with that "reasonable service" required by Paul, that we present our bodies a living sacrifice, holy, acceptable to God, (Romans 12 : 1). The worship in spirit and in truth takes place in the *thank-offering of the whole personality, body and soul, redeemed by Christ in the Holy Ghost*. For worship, as before said, is not simply a devout repose of the personality, but the highest degree of activity of the whole being.

Let me at least cite one of the many writings of Luther, in which he designates this divine service as worship, in distinction from all forms of divine service under the law. Into the mouth of the Psalmist he, in the "beautiful Confitemini," (118 Ps.) puts these words: "Therefore away law, temple, altar, all worship in Jerusalem, away friend and foe, away all wisdom, holiness, strength, wealth, honor and everything else. Thee alone will I have, in place of every thing else. Thou shalt be more than sufficient for me. I will be thy humble preacher and priest and will render to thee the true sacrifice and worship, namely, thank-offering and hymns of praise; this shall be my priesthood, and my festivals, that I might know nothing to preach and praise but thee, thou rejected stone and crucified God," (Erl. Ed. 41, page 89).

But our theme reads: The Evangelical Public Worship, *i. e.* the fixed public service viewed as worship in spirit and in truth.

How, in general, do we pass from this worship, demanded by

Jesus, to a fixed public service, which is executed at appointed places at stated times? It appears that through this a relapse to the Old Testament basis is inevitable.

He who has carefully investigated the basis of the fixed public service in the evangelical sense, has, no doubt, learned what difficulties the question involves. Of course, it can not be expected that I give the basis at present. That itself requires a separate discourse. We must presuppose our public service in its liturgical form as being a given quantum. No one among us will dispute that the spiritual New Testament worship, by virtue of its freedom from all legal formality, can nevertheless take upon itself form. Yes, for us as children of God who are yet in the world of sense, it must take upon itself form. But it must by all means be remembered that every order of divine service is simply an institution of man, which does not bind the conscience, but to which we submit for the sake of love and order in the congregation.

But it is just as true that we Lutherans must always require of every order of divine service to which we submit, that it does not destroy the nature of divine service, but that it accomplishes the worship of the Father in spirit and in truth. Never dare we place our order of public worship as being a thing of a different kind, *on an equality with* worship in spirit and in truth. A basis that accepts the public divine service simply with the view of its being a training for the young and those weak in the faith, will find it only a hinderance. For those who take part, it becomes superfluous in proportion as they grow unto perfection. During the years 1525 and 1526 Luther himself, especially in his "German Mass," cherished and defended this idea of it, as being of an exclusively didactic significance in the divine service; an idea which drove him at that time to an unevangelical position, a position which he, on that account, later on rejected: To establish besides the public divine service yet another service in which only the true Christians could assemble for a perfect worship. No, our evangelical divine service itself must bear the New Testament character of worship in spirit and in truth. Of course, this is to be emphasized that by this we do not mean to

say that it cannot be reduced to mere conformity to the law by those who take part, and as a matter of fact is often thus reduced, because even the most perfect form can not produce the spirit, and therefore does not protect against the human and empty service.

Above all we must remember that worship does not grow by itself, but has its source alone in the revelation of the Father in Christ, in the truth and glory of its New Testament fulness. This forms the foundation of the evangelical divine service. It does not take its rise, as many seem to think, in the psychological need of the congregation to give a common expression of their faith. It has its immediate basis, so also Luther views it, in Christ, in the word of God, especially in the celebration of the Lord's Supper based upon the word of God: "This do in remembrance of me." Luther, at the dedication of the Torgau Chapel briefly and classically designated the significance of that house of God, and thereby the significance of the concrete divine service, with the words: "That nothing should take place in it except that our dear Lord himself might speak with us through his holy word, and we in turn with him through prayer and hymns of praise," (Erl. Ed. 17, page 239). Here the first thing of importance mentioned is, the revelation of God in the word, which is the foundation of worship in spirit and in truth. *For the present we have to deal only with the second point, namely, worship itself.* The first thing always is the establishing of the hypothesis. We must consider our divine service, viewed as true worship, as it becomes a congregational worship upon the basis of the revelation of God through Christ in his word.

In proving this we must guard ourselves against two things: First against this: that, despising that which came into existence historically, we attempt to draw up a service according to certain principles, whereby we would lose ourselves in the abstract theories of the cultus. Forms of worship are not made, no more than are creeds; they grow up historically, out of the life of the Church. First we shall consider that which is given us historically.

But on the other hand there is danger that we belong to that

class which Von Zezschwitz aptly calls "cultus idealists," who accept the given form of worship in all its separate parts as the most perfect; who receive the form of expression, without question, with artful apology theorize everything possible into it and clothe it with the appearance of deepest signification. Christian evangelical deliberation is a cardinal virtue in the liturgical problem.

Here we must bear in mind, especially that the ritual of the Lutheran liturgy, as also of the Prussian liturgy, is nothing else than the *Roman Mass* purified of its unevangelical elements, and enriched through the Sermon. This must warn us against "cultus idealism." Luther never thought of preparing, independently, an order of worship according to evangelical principles. But so much the more emphatically must we demand that divine service as a whole, as well as in its parts, be framed with reference to the worship of the Father in spirit and in truth, even if it is at the sacrifice of the ideal evangelical order of worship.

The order of worship contains two chief points, or foci, if you please: *The sermon and the celebration of the communion*. I purposely omit the question, whether both must always be united according to the principle of the old Lutheran liturgy, or whether they may be separated, as I maintain with Theodosius Harnack and Von Zezschwitz, according to the example of the ancient Church. This has no hearing upon our question.

The portion of the liturgy bearing on the sermon begins with "The Lord be with you," and ends with the general prayer. The communion in the Prussian liturgy, begins with "Peace be with you." The introit till to the Gloria in Excelsis, "Glory be to God on high," introduces the whole service.

Concerning the last named introduction just a word. One may hesitate, as I confess I have done, whether the words: "Our help is in the name of the Lord who hath made heaven and earth," which originated in the French Reformed Church, are proper for the opening of the Christian divine service. But there is no doubt that with the opening words: "In the name of the Father and of the Son and of the Holy Ghost" together

with the introit, (in the provisional Liturgy called eingangs-spruch, introduction) the congregation is led immediately into the presence of God unto worshipful praise, which, in the concluding Gloria Patri "Praise Father, Son and Holy Ghost," etc., brings about its definite solemn conclusion. And if the Kyrie Eleison, "Lord have mercy," etc., is an expression of repentance and supplication for the forgiveness of sins, psychologically founded for the beginning of the service, then the Kyrie is organically connected with the Christmas song of praise through the pronouncing of pardon, which is peculiar to the Prussian liturgy. *The worshipful praise of the mercy of God in Christ is very truly brought out in this introduction.*

But the sermon, can we also class this chief part of evangelical divine service under the subject of worship? It has often been understood as an instructive exposition and application of the word of God, consequently its real nature is easily understood. It certainly is more than a mere unfolding of the confession or doctrine of the Church. True, since the time "of Melanchthon, who expressly arranged his Loci so as to have in one table what was necessary to salvation, and who presented his work, according to the conception of theology, as a habitus practicus for immediate application, it has been, I say, from the first the conception in the Lutheran Church that the *doctrine* of the church is the subject of preaching. The orthodox recognized theology, that is, dogmatic, but popularized, as the material for the pulpit; even Pietism, though Spener directed to Scripture, did not fully overcome this view, and considered only the so-called subjective doctrine of the order of salvation the most essential thing in preaching; and Rationalism looked upon the dogma in the Church, which was regarded as an educational institution, as the essential subject of preaching. But, that not the dogma of the Church is the subject of preaching, but simply and manifestly only *the Gospel of Christ in its fulness as recorded in the word of God*, this knowledge did not *come theoretically* to the evangelical church; although manifestly, and this I emphasize so as not to be misunderstood, eminent preachers have, as a matter of fact, preached the Gospel and only that. But

that the subject of preaching is contained immediately in Scripture, and not in the didactic exposition of the creed of the church, was consciously and clearly expressed by only one, the eminent Andreas Hyperius. It is to the credit of Steinmeyer to have clearly stated this in his "Topik." Very properly does Von Zezschwitz, when he brings to prominence this merit of Steinmeyer, say: "that this important view-point could remain in the back-ground for so long a time, even here in the evangelical church where biblical texts form the immediate subjects for the speaker, is one of the most remarkable features of the theological degeneracy in our church."

The truly evangelical Sermon is the preached word of God, so Luther always viewed it. He felt the need of the word of God in the mass, even though the reading of the Epistle and Gospel were found in it, and simply to enrich the mass with the "word of God" did he introduce the sermon. It is a part of the requisite of which he speaks in the dedication sermon at Torgau, as we have before cited: "That the dear Lord himself may speak to us through his holy word." In this respect the sermon is by no means a part of worship so far as the congregation itself is concerned.

It is not proper to view the whole divine service, as has been done since Gass and especially Schleiermacher, simply from the view-point of a mere *exhibitory* act, as though the congregation simply assembled itself to recite in common its existing creed without any special purpose. It is altogether in accord with the true sense that a person frequents the public service for the purpose "of being edified," or, more properly, "for the purpose of being mutually edified on the foundation of the faith through the word of God." This is an effect which, above all, the sermon as the word of God must endeavor to produce. Therefore it cannot be said primarily that the sermon is worship.

But it is, after all, not simply a communication of the word, but a living *witness* born of the faith of the congregation and the pastor. In it the gift of grace of the prophets of the apostolic time is very especially set forth. Therefore it presupposes the worship of the glory and grace of the Father in Christ by

the one who bears witness. *Out of worship in spirit and in truth it is born. The sermon should also lead the congregation unto worship in spirit and in truth.* Whatever in it tends to the edification, enriching and deepening of Christian knowledge and experience, must lead unto the worshipful praise of the Father through Christ in the Holy Spirit. Even the word which leads to the consciousness of sin and smites the heart, is only to point out the way to grace in Christ and its glory.

Therefore the sermon as the word of God stands in immediate relation to worship in the divine service. In this sense also Luther (except at that time when he voiced exclusively the pedagogical significance of the divine service) always viewed it as the expression of a praise and thank-offering: "When I preach the word of God, I sacrifice; when you rightly hear the word, you sacrifice. The gospel sermon is *sacrificium laudis*, *i. e.* a thank-offering, wherewith we confess and thank God that we have the treasure of his word." In this sense also the Apology, Art. 24, "concerning the mass" in distinguishing between sacramentum and sacrificium, designates the sermon as praise offering and thank offering, as expressed in Heb. 13 : 15 : "By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name," and Psalms 116 : 17, "I will offer to thee the sacrifice of thanksgiving and will call upon the name of the Lord." In this sense also Ehrenfeuchter calls the sermon "entfaltetes Gebet," developed prayer.

As the sermon, so also *the Epistle and Gospel lessons* are to assist the congregation in its worship. It is characteristic and altogether in accord with the spirit of this worship, that the only response of the congregation to these lessons, is, first after the Epistle, the hallelujah which finally, in the early Church rose to the long swell of music, and then after the Gospel the "Laus tibi Christe," "Praise be to thee, O, Christ, glory be to thee, O Lord," —only words of worship.

The deficiency is also justly felt, when, in the Lutheran liturgy the sermon is followed immediately by the general prayer instead of being followed first by an expression of praiseful wor-

ship, although it may be questioned whether the Prussian liturgy was liturgically correct, when, after the sermon, it joined the communion preface with the Sanctus (whereof I shall yet speak), when the communion does not immediately follow. At all events, immediately after the sermon is really the place where the worship of praise, the "sacrificium laudis," should be expressed. Not only thanks but also *supplication*, especially in the form of the prayers in the collects and in the general prayer, are expressed in this part of this divine service, for out of praise and thankfulness alone does supplication take its rise, if it is not to be mere formal service and human request. As already said: Little as worship is to be put on a level with prayer, prayer is, after all, the outcome of worship. I desire briefly to indicate how the ancient classic collects, whose origin is yet unknown, are types of brief models of prayer. In them also is expressed very truly the form of worship in spirit and in truth, as brief requests made of the Father for Christ's sake.

But special prominence must be given to the congregational service of prayer in the treasures of the evangelical choral, as the expression of true worship. Much as might be said, I shall confine myself to the words of Luther in his preface to the spiritual hymns of the year 1545, in which he very plainly contrasts the significance of hymns as worship in spirit and in truth, with the legalistic divine service of Israel and Rome: "Where there is to be song, there the heart and spirit must be joyful and merry; I have no pleasure in you saith the Lord of Hosts, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts. *Thus now in the New Testament we have a better divine service, whereof the psalmist tells: Sing unto the Lord a new song, sing unto the Lord all the earth.* For God hath made our heart and our spirit glad through his dear Son, whom he hath given unto us for salvation from sin, death and the devil. *He who truly believes this, can not help but sing and speak of it with*

joy and pleasure, so that others also may hear and believe." It is proper too that we banish from the public service all hymns which are merely dogmatic or moral contemplations in rhyme. Also such hymns as Spengler's, "Durch Adams Fall ist ganz verderbt," and Speratus' "Es ist das Heil uns kommen her," excellent as they are, are after all, on account of their dogmatic, didactic character, not proper congregational hymns for divine service, although the latter hymn was of the greatest significance in the time of the Reformation. Just then it was the sword, with which the Roman clergy were driven out of the Church.

I hasten to the celebration of the communion. Is it also an act of worship? Says the Catholic: "Only we have worship in the highest measure, worship of Christ upon the altar in the host transubstantiated by the priest." Yes, certainly, worship, but *most certainly not worship in spirit and in truth*, no worship of the Father through Christ in the Holy Spirit. This is just the thing we Protestants must consider a perversion of the divine service required by the Master. This Roman worship is *no worship in spirit*, for it is confined to place, it takes place only where the priest performs the unbloody sacrifice through the transubstantiation, or where in procession he carries the transformed host, and *it is not the worship in truth*, which has been established once for all through redemption. Luther, in his Schmalkald Articles, has designated the Mass in a manner which in this day would be considered punishable by law, "as the grandest and most beautiful of all papal idolatry, the dragon-tail which breeds much vermin and the dregs of all sorts of idolatry." The Heidelberg Catechism has passed this judgment: "The Mass therefore is really nothing else than a denial of the one sacrifice and suffering of Christ, and is a cursed idolatry."

On the other hand Zwingli (not the Reformed Church) made the communion a countersign of the congregation, inasmuch as those who take part in it, witness through the same that they believe in Christ. The celebration of the Lord's Supper, says he, "assures the Church much rather than thyself of thy faith." Here most certainly the act of worshiping God ceases.

Luther, on the other hand, and the Lutheran confession emphasize the fact that the sacrament is a “*signum gratiæ*,” a gift of grace, which is nothing other than what we have also in the word: Forgiveness of sins, life and salvation. But the celebration of the Lord’s Supper in the public worship, becomes in the highest sense, a “*sacrificium*,” a praiseful worship in spirit and in truth upon the basis of the word, which resounds above all in this celebration, “given and shed for you for the remission of sins.”

This also is expressed in the portions of the liturgy connected with the communion. These belong to the most ancient treasures of the Christian order of worship. It is introduced with the so-called *Preface* “*Sursum Corda*,” “lift up your hearts, let us give thanks unto the Lord our God,” etc., and in the *introductory prayer* which follows, worship is called forth in us in a special manner. The early Church had a most exceedingly detailed anamnesis, in which the whole history of salvation was minutely performed, and in which also the words of consecration were included—all of which was intended for congregational worship. In the brief prayer there is expressed, clearly and precisely, worship in spirit and in truth. “It is right and fitting and blessed to give thanks unto thee, thou Almighty One (the liturgy of the Saxon State Church has: “Thee, Holy God, Almighty Father, eternal God”), *at all times and all places* (not on appointed days and at appointed places) through Jesus Christ our Lord,” etc., and the whole leads to a song of praise, which truly is the solemn expression of worship: “Holy, Holy, Holy, is our God, the Lord of Sabaoth, the whole earth is full of his glory” with the added benediction: “Blessed is he who cometh in the name of the Lord, Hosanna in the Highest.”

There is no reason why the concluding Lord’s Prayer is not the true expression of the worship of the Father through Christ in the Holy Ghost. In this prayer the congregation unites in worship and supplication and praise before the Lord’s table as a band of the children of God.

The *words of institution* direct the minds of the congregation to the Lord and his salvation alone. This is expressed in the

answer of the congregation through the "Agnus Dei," "Christ Thou Lamb of God," etc., wherewith they prepare themselves for the celebration of the communion, which the early Church significantly called *εὐχαριστία*, thank offering. Luther always viewed the whole celebration of the communion, with reference to the congregation, as over against its institution by the Lord, under the view-point of a thank-offering, *sacrificium laudis*; "when I receive the sacrament I sacrifice * * not that the sacrament itself is a sacrifice, but that the reception or use of the sacrament may be called a sacrifice. Not a sacrifice for sin, but a thank- and praise-offering, because Christ died for my sins."

Two points I have not yet mentioned, which must certainly be noticed at this place: The *confession of faith and word of distribution*. Are they also to be viewed from the standpoint of divine worship? Are they not much more a confession of the congregation as such, by which the members witness to their faith in the presence of each other, and through the confession of the church rebuke the heterodox? There is no doubt that both conceptions have been viewed from this standpoint.

Finally we must yet enter upon this weighty and important question. The history of both points alike present a very interesting parallel for the occasion.

What has been from the beginning the signification of the words of distribution in the Lutheran Church? First of all it is a fact that *Luther was acquainted only with the words of distribution in the Mass*: "The body (the blood) of Jesus Christ keep thy soul unto eternal life." To speak of *the Lutheran* words of distribution is unhistorical, the Lutheran liturgies contain them in quite a different form. Luther understood the words of distribution as a prayer, and in his *Formula Missae* said: "If one would thus pray he would not pray amiss." Bugenhagen, in all his liturgies, had no words of distribution. That this omission was not accidental is shown by the fact that in several of his liturgies (*e. g.* Hildesheim, Schleswig-Holstein, Brunswick) he expressly says: "During the distribution of the sacrament nothing should be said while the bread and wine are being distributed to the communicants, for the word and command of Christ have already

been spoken in their hearing. This can not afterwards be improved." As late as the year 1616 and 1619 two decisions were given by the Wittenberg theological faculty declaring that the use of words of distribution are not an essential part of the communion, although they could be of service for the welfare and edification of the individual, if the distribution be not a silent act. Until late in the seventeenth century no words of distribution were used in many Lutheran Churches which were founded on the Orders of Bugenhagen. Only after a long contest were they introduced in Lübeck as late as 1648. But the signification that the Lutheran Church gave the words of distribution was, in accord with the aforesaid Wittenberg decisions, that they might be "applied to each individual so as to more fully remind and strengthen those weak in the faith, and to console them," and "that each communicant might be individually reminded of the benefits of the Lord, and of the effect and blessing of the sacrament." Thus it was the expression of the act itself in the ministration of the word. So is it very properly employed by the worshiping congregation.

Then came the Crypto-Calvinistic disputes. The communion became a nota confessionis, a sign of confession, and the only one among the current formulae of distribution, which is at present very unhistorically called "the Lutheran distribution formula," became a shibboleth of Lutheran orthodoxy in the divine service. The opinion expressed by the Leipzig faculty in the time of Crypto-Calvinism stated that in order to be distinct from the Calvinists, it is not sufficient to use the formula "The blood of Jesus Christ, which is shed for you for the remission of sins, strengthen and keep you in the true faith," but that we must add: "Take, eat, this is the body of Jesus Christ," etc. For this purpose alone, was it, that, into the formula of many of the churches the words "*true*" body were introduced and emphasized.

Thus, in the public worship, one part of the liturgy which directs the congregation immediately unto worship before the Lord, was, in the interest of the Church, turned into an act of doctrinal confession, unto the exclusion of the heterodox.

We will consider *the liturgical distribution of the formula of the Prussian Church*. Viewed as a thing by itself as it is found in the Lutzstein church order of 1605, without regard to its history in the Prussian State Church, we would not find anything offensive in it. Nitzsch is right when he objects to its designation as "referierende."

It means not simply: "Christ *said*," but declares that the *Lord* is present, who also *now*, in this *celebration* *says* to thee what he said in its institution. Bugenhagen, who, as I have said, rejected every use of the distribution formula, because the congregation has already heard the words of Christ in the consecration, and because these words could not now be improved, must at least have had some objection to the formula, because it presents these very same "words which could not be improved" as spoken by Christ to the communicant at this celebration.

But as was the case with the so-called Lutheran distribution formula, so also to the Prussian formula, *but according to an opposing side in the interest of the Union*, was imputed a particular *doctrinal* tendency contrary to its original import; and herein lay the chief authority of the opponents in the contests of the past. Both the formulæ are of such a character that they do no longer contain that which corresponds to worship in the divine service, being made only a shibboleth in the interest of some doctrine; in the one case, of the confession, in the other of the Union.

The deep wounds which were made by the question of the distribution formula of the Prussian State Church, are healed. A more ingenuous method, that answering to the basis of the liturgical divine service, found place. The new provisional liturgy gives the two formulæ side by side, as a visible proof that they do not contain any opposing doctrinal tendencies of any kind. However, to guard against false views in the divine service, their use is not left optional. Their application depends upon the historical customs of the congregations concerned, their eventual change depends upon the approbation of the high-consistory as a guard against the aforementioned tendencies.

This question did not cause any disturbance whatever during the liturgical conference in the provincial synods of 1880, nor on the last occasion. *In other words, the question of the distribution formula is again referred from the dogmatic confessional sphere to this, its proper, religious liturgical sphere.*

Another question, however, became a burning one, that of the *confession of faith*. When in 1880, in the provisional synod, the revision of the liturgy was advised, no one questioned its right to a place in divine worship. Now it has become the apple of contention. The Apostles' Creed, *as a part of divine worship*, has been made a subject for decision on doctrinal grounds, the same as was the distribution formula in its time. True, it has been replied that it is quite different. Then it was an act of Summepiscopos, now the cause is a personal opinion, which a certain professor expressed to several students, concerning the Apostles' Creed. Therefore we dare not attribute such a deep significance to this matter. But such matters as touch upon the religious sphere are significant, not so much according to their *cause* as according to their *effect*, and the revision of the liturgy, which, unfortunately, is further delayed, has given rich soil for a far-reaching agitation.

Therefore it is of the greatest consequence to ask of what significance is the Credo, according to evangelical principles, in the divine service? The Credo (N. B. the so-called Nicene, not the Apostolic) did not become a part of the Roman Mass until very late. Only since the close of the fifth century has it been introduced into the Eastern Churches as a part of the liturgy, and used before the celebration of the communion; first indeed in Antioch. In Constantinople it is said to have been introduced into the regular divine service in the year 510, while before that it was used only once a year on the Saturday before Easter, when the bishop instructed the catechumens. In the West it first came to Spain about 589 through the Synod of Toledo, with the express purpose of preventing the possible return of Arian heresy into the churches which had been freed from it. Into the French and German Churches it was brought during the time of Charles the Great, according to Strabo, as a protest against Adoptionism.

The Roman Mass did not contain it in the year 1014. We have an interesting account of an earwitness, Berno of Reichenau; who, at the crowning of Henry II. in Rome in 1014, heard a conversation of the Kaiser with the Pope. Henry expressed his surprise that the Roman Mass did not contain the Credo, and insisted upon its introduction. Pope Benedict declared it unnecessary, as the Roman Church had never been defiled with heresy. Although Berno states that he does not know whether the Kaiser's words were of any avail, yet we have reason to believe that the Credo was introduced into the Mass about that time.

This historical unfolding shows that the Credo did not become a part of the divine service until late, and then only gradually, and in the West, every case was determined from a doctrinal standpoint: To ward off heresy. It was the act of the Church confessing the orthodox faith as such. This, at all events, was also the conception Rome had of it upon adopting it. Nevertheless, also here the view of the immediate worship of God found place, when with the words beginning, *et incarnatus est*, the priest and congregation fell upon their knees.

What was Luther's view? He, of course, retained the Credo. How could he have thought of removing it from the Mass? *But he received it in a purely evangelical sense, under the view-point of immediate worship of God, not as an act of confession of the congregation for the purpose of dispelling heresy.* Already in the explanation in his catechism he receives the whole creed, not to instruct the congregation, but, in the immediate application to the believing subject, as an expression of worshipful confession before God; so also he receives it in the Mass. Although the Creed is not directed to God in the form of prayer, yet he views it altogether as prayer, as *sacrificium laudis*, praise-offering and thank-offering before God, just as he views the whole divine service in so far as it is a celebration by the congregation. The *confiteri nomini Dei*, the confession of the name of God, which is really concluded in the Credo, has the same meaning as the *gratiarum actiones et laudes de acceptis beneficiis*, *i. e.* thanksgiving and praise for blessings received.

In the parts of the Mass, "which are made so beautiful and glorious by thanking and praising, and which have remained so unto the present time"—in these parts he includes, besides the Gloria in Excelsis, the Halleljah, the Preface, the Sanctus and the Benedictus, also the Patrem, *i. e.* even the confession of faith of the Mass. "In which parts you find no sacrifice (*i. e.* propitiatory sacrifice), but pure praise and thanksgiving, on this account *we retain them also in our Mass.*" And, on the other hand, "When we sing, or pray, praise and thank, this is offering calves, not from the stables, but from the heart and by joyful lips, as when we sing: We all believe in one God." Because to praise, to thank and to sing, are the same thing to him, that is why he, one and alone, came to changing the Credo into a hymn of faith. To me this is an evidence of a lack of intelligence in regard to the true liturgical conception of the confession of faith in the divine service, that the permission to sing Luther's hymn in place of using the spoken Apostles' Creed, found, in many, such a decided opposition, and to me so much the more surprising, because in the Saxon State Church it is universally so ordered, and in Wittenberg it has been the custom since the time of Luther.

Therefore the Credo, in the evangelical sense, is contained in divine worship as sacrificium laudis, and really in a special sense as worship of the Father through Christ in the Holy Spirit. What is implied throughout the whole divine service, in the "In the name of the Father," etc., in the Gloria Patri, in the Collects, in the sermon, in the Sanctus and the Benediction, comes to a definite expression here. *Alone in this sense does it have its place and deep significance in the divine service.* Therefore that conception is entirely irrelative, which views the Credo as a bit of past history, which is recited as the faith of the ancient church with the introduction, "Let us hear the faith of the church," or "The Christians of old confessed their faith thus," or "The Apostolic confession of faith says." But, on the other hand, it is just as wrong to make the Credo in the divine service a criterion of the right doctrinal faith before the congregation, with a view of warding off heresy. Of course, the matter of doctrinal instruc-

tion in the churches is of great moment, and far be it from me to rob the church of this import of the confession. Such questions must be fought out in the Spirit of Christ, *but let the contest take place upon its proper basis, in the sphere of doctrine, in the sphere which determines the instruction of the Church, in the canonical sphere of obligation*, of which it is not my purpose to speak. These weighty questions are not to be fought out within the liturgical sphere, the purely religious sphere of the divine service of the congregation. Within this delicate sphere the view-points, under which alone the whole divine service and all its different parts can stand, will be disturbed, and the congregation suffers in things pertaining to its sanctuary. From worship before the presence of God, its attention will be directed to the battle-ground of the contending church. Properly did the protestant high-consistory, in the preface to the provisional liturgy, state as the principle of the work "that the theological and church disputes of the day be most practicably kept out of the sanctuary of the public service, without any weakening of the confession." I only desired to see the word "most practicably" emphasized.

Upon the principle mentioned I must also declare my decided opposition to every change of the Symbolum, when, for example, "descended into hell" and "resurrection of the flesh (*des fleisches*)" are to be changed. If we had such a change from an earlier unprejudiced time as our inherited possession, then I would gladly receive it. But alongside of any proposed change, there are always doctrinal, educational view-points, which contradict the arrangement for the divine service. Luther also found fault with the latter expression "resurrection of the flesh," but not with the "descended into hell," but most of all desired to have the "community of saints (*Gemeinde der Heiligen*)" changed. But he desisted from any means for the realization of the wish. Would we rejoice in the fact, if Luther had, as he wished to, changed the confession to read, "resurrection of the corpse (*des Leichnams*)?" According to our present use of the word "Leichnam" the improvement would have been like falling

out of the frying pan into the fire. Creeds which have come into existence historically do not bear occasional changes, and, he who transfers the decision of doctrinal setting into divine worship destroys it. I am convinced that, in the whole question of our days, men have not become conscious enough of the fact, that the use of the Apostles' Creed in the divine service is considered from a religious, liturgical point of view, and not as doctrine or instruction.

This also ought to be expressed in the words introductory to the confession, which I consider very desirable. Although I have already been very pronounced against any introductory form that represents the Credo as a historical document of the past, either by so expressing it or by intimation; neither do the words of the provisional liturgy, "Let us confess our Christian faith," quite suffice. Yes, if "confess" is here viewed as Luther viewed it, not as a mere proof of right doctrinal faith, as a witness before the Church, but as an expression of praise for the divine gift of grace, then it expresses the proper thing. But for me there is in it too little of the character of worship. It seems to me the introduction is given in Scripture itself, in the words which the Apology employs in the confession in the divine service, which, immediately after the reading and the words following the Gospel "Praises be to thee, O Christ, Glory be to thee, O Lord," beautifully conclude, Heb. 13 : 15, "Therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name; I believe in God, etc."

CONCORDIA PUBLISHING HOUSE, ST. LOUIS, MO.

Dr. Martin Luther's Auslegung des Alten Testaments. Predigten über das erste Buch Mosis und Auslegung über die folgende biblischen Bücher bis zu den Psalmen (excl.) Quarto. pp. 1973.

We cannot refrain from repeating the expressions of our admiration for this magnificent revised and stereotyped reprint of Walch's Collection of Luther's Works. The first two volumes, which contain "Luther's Large Exposition of Genesis, are now followed by Vol. III., which is made up of "Luther's Sermons on Genesis" from the years 1523-1526, and of the expositions of the following books of the Old Testament as far as the Psalms.

The text of all these works has been emended and corrected and notes are added in connection with each one, giving the facts concerning its occasion, time of composition, delivery, &c. The Luther find in the library of Zwickau has enabled the editors to give more precise and correct dates for some of Luther's writings than have been furnished in previous editions, and to confirm other dates which have been disputed.

The contents of this volume are undoubtedly among the most valuable of Luther's writings. Freed as his mind was from the shackles of the law, his interpretation of Moses, covering nearly 1,000 pages, are a marvelous elucidation of the relation between the Law and the Gospel. Here, too, is found his exposition of the Decalogue in at least three different forms, with much greater expansion and minuteness than in his two catechisms, furnishing indeed an invaluable commentary to the brief explanations given in those manuals. First, there is given his "Exposition of the Ten Commandments from the 19th and 20th chapters of Exodus, preached at Wittenberg, 1526." Then, "The Ten Commandments, preached to the people of Wittenberg," 1516-1517. Thirdly, "The Ten Commandments with a Short Exposition of their fulfilment and transgression," 1518.

How the study of Luther in these various writings stirs up the longing that this complete edition of his works might be in the hands of all Lutheran pastors, and particularly that all who assume to set forth Luther's teaching on the law, and especially on the Sabbath, make themselves thoroughly acquainted with *all* that the Reformer has taught respecting it. Such contradictions as appear from his saying on the one hand, "When men have labored six days in the week, they with their cattle are to rest on the seventh, and especially that they may have time to hear God's Word;" and on the other, "St. Paul and the whole New Testament have abolished the Sabbath of the Jews," "in the New Testament all days are holy days, and all days are free," &c., are resolved into harmony, when taken in connection with the fundamental principles of the Gospel as they are expounded in his treatise "On the Spiritual Sabbath" and illustrated in his general conception of the new life of freedom in Christ.

E. J. W.

T. AND T. CLARKE, EDINBURG.

Imported by Charles Scribner's Sons, New York.

The Expository Times. Edited by Rev. James Hastings, M. A. Volume the Fifth. Oct. 1893–Sept. 1894. Quarto. pp. 568. \$2.50 net.

No volume laid on our table during the course of a year awakens more general satisfaction than the annual copy of *The Expository Times*. Its evangelical spirit, its conservative standpoint, its advanced scholarship, its brief expositions of Old and New Testament passages, its survey of the currents of theological thought and its reviews, in each number, of the latest publications, combine to make up a periodical which, in its line, has no superior. The full Index of Subjects, Texts, Hebrew and Greek words, and books reviewed, with a monthly Index to modern sermons, make it indeed a handy reference manual. We note that it speaks of Dr. Jacobs' volume on "The Lutherans" as successfully treating a great subject.

E. J. W.

A. C. ARMSTRONG AND SON, NEW YORK.

The Trial and Death of Jesus Christ. A Devotional History of our Lord's Passion. By James Stalker, D. D. pp. 321. \$1.50.

We have rarely read a work more inspiring to faith and helpful to devotion than this latest volume from the pen of Dr. Stalker, who treats the closing scenes of the Saviour's earthly history like one who has living contact with the heart which poured out its blood for the sin of the world. The writer has evidently absorbed the best German literature on the Passion, which in this discussion begins with Christ's falling into the hands of his enemies and ends with the burial, and he has given us a work which alike devout scholars and unlearned believers will find most refreshing and edifying. It deserves a place by the side of "The Imitation of Christ," and has this advantage over that classic devotional manual, that its commendation needs no qualification.

Readers who have imbibed prejudice against Baptism as a means of grace will be somewhat surprised to hear a Presbyterian say that "in our baptism He may be said to take us up in his arms and kiss us," but good Presbyterians still hold that salvation is God's work and not man's.

What surprises the reviewer more than this testimony to Baptism is, that a biblical scholar like Stalker should apply the passage "I have trodden the wine-press alone; and of the people there was none with me," to the loneliness of Jesus in his sufferings. Those are the words not of a forsaken sufferer, but of a triumphant conqueror.

E. J. W.

The Psalms. By Alexander Maclaren, D. D. Vol. III., Psalms xc.–cl. pp. 461.

Dr. Maclaren, in this volume, completes his work on the Psalms, in the "Expositor's Bible Series." It is almost superfluous to say that he

enters deeply into the spirit of this Scripture and presents his expositions in his usual clear and attractive style. The reader must be thoroughly stolid whose devotional spirit is not quickened by these earnest and suggestive pages.

G. P. PUTNAM'S SONS, NEW YORK.

Tennyson, His Art and Relation to Modern Life. By Stopford A. Brooke, M. A.

Since the death of the Laureate, no work of broader critical compass, or keener analysis, or more affluent literary appreciation of the diversified product of the great poet's pen, than this of Stopford Brooke's, has come to our hand. The title suggests the kind of study proposed by the author, a study of Tennyson's "art and his relation to modern life," the scope of which investigation is clearly and forcibly laid down in the Introduction.

Taking his cue from the singularly beautiful and impressive death-bed scene of the poet—dying "with the simplicity which marked his life, and yet with a certain conscious stateliness which was all his own"—the distinguished critic goes on to find in these two attributes "simplicity and stateliness" the comprehensive qualities of the Tennysonian charm. But as the secret of this charm must be found at last in Tennyson as a man, the work of Mr. Brooke, as outlined in the Introduction, must have a three-fold range, as concerns Tennyson as an artist, dealing with beauty; as a Christian, dealing after the poet's fashion with the religious problems of the day; as a man, dealing with the deeper phases of our complex modern life. An immense field, indeed, considering the wide reach of the poet's "prophesying" and the peculiar note he sounded on every most subtle matter, philosophical, scientific and religious, on which his cultured muse was bold to venture.

Every true poet, Tennyson pre-eminently, is an exponent of the deeper feeling and moral drift of his own age, while in a larger sense he is "not of an age, but for all time," and Mr. Brooke proposes to trace the career of Tennyson from the beginning, sounding his immortal poems as they appear in the *milieu* of the stirring times in which they were produced, with reference to his manner of setting our current questionings at rest. This research must culminate in a profound study of the "Idylls of the King," the all-round oracle of the poet to the present and future of the leading people of all the world, and Mr. Brooke's discussion here is notably suggestive and broad, though in some particulars we should be obliged to put in our dissent.

His reclamation of "Maud" from the injudicious criticism that is often put upon it, to the rank of "the loveliest of Tennyson's longer poems," is a splendid piece of work, though here, also, we cannot quite agree with our critic that the poet proposes war as a remedy for human ills. "There is another way" says our author "in which the call for civic self-sacrifice enters into the daily and hourly life of every citizen,

but that way, which forms now the basis of all action and prophecy towards a nobler society, did not enter into the poetry of Tennyson at all, and its absence left him no expedient for curing a selfish society but the clumsy expedient of war'—we object. The critic forgets that in dramatizing human passion, the poet must often represent the seeming as the real, and to conceive him as champion of a pernicious doctrine, when representing the illusions and false hopes of the misguided lover in *Maud*, would be a blemish inadmissible in so great a master of the literary art.

A like reservation we should be compelled to make when, asking the question to what extent did Tennyson apply imaginative emotion to the problems and pleasures of life, he says: "Half at least of these problems and pleasures eluded Tennyson, or he did not see them." How could the critic so accurately measure the poets' short-coming, and can he have calmly considered the sweeping reduction such a deficit must carry with it in any fair inventory of the poet's powers? Nevertheless Stopford Brooke is a literary critic of such recognized skill and poetic insight, that one may well hesitate long before venturing to call any of his literary judgments in question.

When, however, Tennyson is concerned, we must always insist that there is something there—some exceedingly subtle matter—some elusive element—the impalpable essence, or "finer spirit" of the distinctive Tennysonian art, upon which none of his critics have as yet seized, with any large measure of confidence that their rendering is quite correct. More and more it becomes apparent that the poetry of Tennyson is of that large and ample spirit, as to original and distinctive quality, that we usually ascribe to the epoch-making efforts of genius in any line, and by and by we shall see this appreciative estimate of our poet universally and intelligently entertained.

W. H. W.

LUTHERAN PUBLICATION SOCIETY, PHILADELPHIA, PA.

Practical Helps for Pastors and Teachers. On the Augsburg Series of the International Sunday-school Lessons for 1895. By Representative Clergymen. pp. 421. Price, \$1.25.

It is a matter of not a little gratification that the book under this title, published a year ago, met such success that our Board of Publication has felt warranted in issuing another. This is like its predecessor in having forty-eight sermons by as many different clergymen, drawn largely from the General Synod but with representatives from nearly all the general bodies of the Lutheran Church in this country. Notwithstanding this, there is such agreement in doctrine that we may reasonably infer that we are not so wide apart as our divisions and controversies sometimes lead us to suppose.

The sermons vary in merit as well as in style and method of treatment, as is perfectly natural among so many authors, but merit they have, and we need feel no hesitation in putting this side by side with

like publications from other denominations. Authorship in the Lutheran Church in America is on the increase, and the showing is keeping pace in quality with the number of publications. It would be well if this book would find purchasers not only among pastors and teachers but in all Lutheran homes.

Luther as a Spiritual Adviser. By August Nebe. Translated by Charles A. Hay, D. D., and Charles E. Hay, A. M. pp. 242. Price, \$1.00.

We read and hear so much of Luther as the heroic Reformer that we seldom connect him with the more tender ministrations of the Christian life. Many-sided and versatile as he was, and as we know he was, yet, when we think of him, we associate him at once with the stirring scenes of the great Reformation of the sixteenth century. But here we have him presented as the earnest, pious man, seeking after peace for his own soul, counseling the doubting, the erring and the tempted, and consoling and comforting the sick, the mourning and the dying. He was the central figure and hero of the German Reformation—and more. He translated the Scriptures into the vernacular and eloquently preached the truth to the people—and more. He was the earnest and quiet pastor, with all Germany as his parish, as well as hero and preacher. It is well that this book has been translated into English. It is well, too, that the work of translation has been done by men so competent as the lamented Dr. Hay and his son, Charles E. Hay. Their names are a guarantee as to the excellance of the English and that the book under notice is as much like the original as a translation from one language to another can be.

The Dutchman's Daughter. By Mrs. Eva Hansen Lamb.

The teachings of this story are healthy and calculated to overcome a certain depreciation of foreign ancestry which, alas, is not uncommon among American youth. Interwoven in the story is a short history of Friesland. This is full of valuable facts which will be of great benefit to the youthful reader. The beautiful lessons of charity, and of recognition of true worth; are here so forcibly taught that they must leave their impress on even the thoughtless and uncharitable. The story is also designed to cultivate an interest in the foreigners who come to our shores and a disposition to open and smooth the way for them.

The Heroine of the Mining Camp. By Mrs. Harriet E. Monroe.

Mrs. Monroe has succeeded in writing a story which has decided merit. She has taken as its leading character a young girl who considers it her duty to go with her brother into a mining district and there, through secular and religious teaching, she exerts a silent, powerful influence. There is, of course, a bit of romance in the tale. As human life is tame without it, so would be the narrative of any life.

CHARLES SCRIBNER'S SONS, NEW YORK, N. Y.

Norseland Tales. By Hjalmar Hjorth Boyesen.

Although three of the ten stories in this volume have been published before, they have had few readers who will not be ready to welcome them again in this new and permanent form. Perhaps the most attractive one in the collection is the initial one, "Zuleika," which so beautifully illustrates the affection that may exist between a noble boy and a noble animal. Throughout these tales there breathes the spirit of purity, of truth, of manly daring, of sweet Christian charity and of love of home and native land that is so characteristic of the people in this far-away land. It would be difficult to find more healthy stories, and surely they should find many admirers among the young people in our Lutheran homes who are proud to know that so large a proportion of Mr. Boyesen's own countrymen confess the same creed and bear the same honored name.

HOUGHTEN, MIFFLIN AND COMPANY, BOSTON, MASS.

Master and Men, or The Sermon on the Mountain Practiced on the Plain. By William Burnet Wright. pp. 240.

Mr. Wright opens with a chapter of paradoxes, showing that, although the Master came as the Prince of Peace, and discouraged all anxiety for the morrow and eagerness for worldly gain, it is the Christian nations that are superior in armies and equipments for war, that are most feverishly careful for what they shall eat and wear, and that are most devoted to the acquisition of material wealth. It is the heathen nations that are like lilies of the field rather than those that profess to follow the Master's teachings. Other writers have done this before, but not with Mr. Wright's spirit and purpose. They would say that rum and munitions of war are carried to heathen nations from Christian countries because Christianity encourages it, not because greed for gain, in spite of Christian teaching, leads men to it.

Mr. Wright would have men follow the principles inculcated by Christ in his Sermon on the Mount. His book, however, is not an exposition of the whole sermon but is confined mainly to the beatitudes. Stress is put more upon *being* than *doing*, assured that one must *be* right before he can *do* right. Right character, he is quite sure, will lead to right life, and that the Sermon on the Mount will be "practiced on the plain," if the principles of that sermon are thoroughly absorbed by the heart. It is a high, spiritual ideal that he portrays, but, lofty as it is, Mr. Wright shows that it is attainable. After each chapter of exposition he gives a chapter of illustration, and these chapters of illustration from actual life—giving Socrates and Paul and Moses, George MacDonald, King Alfred, George Fox and Chinese Gordon as exemplars of the patterns given in the beatitudes—are most charmingly written. The same may be said of the book throughout.

Sweet Clover. By Clara Louise Burnham.

This story begins and ends in Chicago—is, indeed, a story of the White City. It begins before the site for the Fair had been chosen and runs on until it is over and fire begins its work of destruction. The characters of the story visit all of the most important places in the Fair, and their experience there and description to friends afterwards, serve the purpose of recalling many interesting facts to those readers who were among the visitors to the great Exhibition, and of making them perhaps a little more real to those who were not so fortunate as to “see for themselves.” In this respect the book is a fair success. As a novel it is a failure. There is no plot worth speaking of, the characters have no strength, the conversations are flimsy, absolutely silly, even the English begs for a better knowledge of the rules of rhetoric. The writer fails to produce anything but amusement when she makes a character who has been ridiculous all the way through the story, say, as it was burning, “The Peristyle has gone back to heaven.” We believe the beauties of heaven are made of more substantial materials than staff. The reader will feel, at many places, that he would be glad to have the curtain drop and thus shut out the scenes which demand more privacy, or if not that, then that the skilled, careful touch of the true literary artist might supply that which is so painfully lacking.

From Blomidon to Smoky. By Frank Bolles.

The writer of these papers manifests on every page that he is a devoted student of nature, and his observations are of interest, not only to the lover of nature who is always ready to have his attention directed to new beauties, but to the scientist, as well. Most of the observations recorded here were made in various parts of Nova Scotia and it would seem as though no part of the natural scenery of that land escaped the eye of the writer. The descriptions of the various localities are very vivid and beautiful and stimulate in the reader a desire to frequent the haunts of Mr. Bolles, which is proof of his descriptive powers. Some of these papers are devoted to the habits of various feathered inhabitants he has watched. All are delightful. An excellent index is appended.

Coeur D'Alene. By Mary Hallock Foote.

The scene of this, like those of Mrs. Foote's other books, is laid in a Western mining region, with the people, organizations and general working of which she is thoroughly at home. The story, itself, is a very pleasant one and leaves satisfactory impressions, many of its incidents are exciting and there is the spice of tragedy before its close. The character of Faith and her relation to an intemperate father are most touchingly portrayed. But the chief feature of the book is the light it throws on the Union and Non-union men in mining districts, and the

reckless daring and determination of both parties as well as the methods resorted to in order to win. The reader is strongly influenced against the *Unions*.

The Pearl of India. By Maturin M. Ballou.

It is certainly a matter of congratulation to the host of readers who are Mr. Ballou's most willing admirers that he has written one more book. We know of no one who is a more intelligent, observant traveler and notwithstanding his misgivings he does convey to the reader the real spirit of what has most fascinated his eye. While there is no abruptness in his style yet it is so concise that each page seems to teem with information and the wonder of it all is that any one man could have had an eye and an appreciation for sights and interests so diverse. When the close, careful reader lays aside this book he will know of the history, the present government, the legends, natural scenery, climate, flora, fauna, religions, education, industries, peculiar diseases and everything else, it would seem, that belongs to the Island of Ceylon,—the Pearl of India—around which the author has thrown a halo of beauty. Of its people he will know all that he may know without seeing them, what they do, what they eat, how they live, how they look—indeed all their habits and customs. If he cares to know how they work in tortoise shell, how they obtain their pearls and diamonds, what their public buildings and domestic dwellings are like, what their street scenes are, what kind of entertainment their hotels afford, their ideas of caste, or their manner of rearing their children he may find it all with information on an endless list of other subjects in this captivating book. Mr. Ballou even found representatives of the Salvation Army in Ceylon and mentions them as a “class who have taken up with this craze as a last resort after having exhausted all other means in their endeavors to obtain a living without working for it.” He has traveled so extensively that he is now able to make very satisfactory and valuable geographical and scientific comparisons and the enthusiasm which pervades this book leads us to the conclusion that he has visited no land which has more thoroughly charmed him than this “utmost Indian isle.”

AMERICAN BAPTIST PUBLICATION SOCIETY, 1420 CHESTNUT ST., PHILA.

The Parchments of the Faith. By Rev. George E. Merrill. pp. 288. 1894.

Never in the history of Christianity was there so much thinking, speaking and writing about the Bible, as at the present time. Friend and foe alike are contributing to the knowledge of that one book, which above all others deserves to be written THE BOOK. We are almost afraid that so much study about THE BOOK will interfere with the study of THE BOOK. But we cannot know too much about the Bible, provided we make such knowledge tributary to the knowledge of the Bible. The Bible has a history, and is subject to the accidents of history. God

wrought many miracles in delivering and certifying his word to us, but he has not provided by miracle for its preservation and transmission. Entering into the stream of history it must justify itself by history. Its transcribers, just like its interpreters, were human. There is no absolute guarantee of infallibility of text. Ignorance, carelessness and wilfulness have sometimes introduced corruptions, that is, changes in the text. Hence the Bible like every other book is a just subject for critical examination with reference to the integrity of its text. Fortunately for the Bible and for Christianity, there is a wealth of materials which enables us to ascertain the original text of the Bible to a degree of certainty incomparably greater than can be attained in the case of any Greek or Roman classic. That is to say, by means of historic or literary criticism, we are made vastly surer that we have the New Testament as its authors wrote it, than that we have the orations of Demosthenes and Cicero as they spoke them. Criticism does not weaken, but strengthens faith in the Bible. The more it is examined in regard to its origin and its text, the more it reveals itself to be divine in its origin and inspired in its contents. We do not claim that in every instance we have the very words written by prophets and apostles; but we do claim to be able to prove that the Bible has come to us from its sacred authors without the loss of a single material fact, or the corruption of a single doctrine. "The Parchments of the Faith" tells the story of the transmission of the Bible in a most charming and convincing way. The book deals in facts, not in theories. It shows what can be established by documentary evidence. It tells us what was the Bible of Jesus and his apostles, and the Bible of the Christian Church; describes the Hebrew Manuscripts, the Greek translations, the Targums and Versions—it also describes the principal manuscripts and versions of the New Testament; gives biographical sketches of several of the great Bible critics, and furnishes the latest information about the recent discoveries bearing on biblical criticism, as the "Apology" of Aristides, and the Syriac codex which has rendered the name of Mrs. Lewis famous. It furnishes just that kind and quality of information about the external history of the Bible that will be most acceptable to intelligent laymen and busy pastors who have no time to make original research. The whole story is presented in such clear, and forcible style that the unbiased reader coming into possession of the facts will conclude with the book itself that in the Old Testament we have the very Bible which was known to Jesus and his apostles, and that the testimony in regard to the New Testament makes it certain that the Gospels and Epistles have come down to us in such a way as to make our faith certain that "God was in Christ reconciling the world unto himself." On page 153 we note what may be regarded either as a *lapsus pennae* or a *lapsus memoriae*, viz., that the manuscripts from which Erasmus prepared the first published printed edition of the New Testament

(1516), "date from about the sixteenth century." They are older by one century at least than the author indicates, and some of them by three or four centuries. But such a slip is unimportant. The now current editions of the New Testament in Greek have been compiled chiefly from manuscripts belonging to the fourth and fifth centuries, which themselves are based on much older codices.

It only remains to be said that the book bears no denominational bias whatever, and is worthy to be read by Christians of every name.

J. W. R.

Daisy. By Marshall Saunders.

This little story is an exemplification of "A little child shall lead them." It tells of the influence of a young child who by her ardent devotion saves a young man from drink and probable destruction. It is a pretty household idyl that appeared some years ago in England in the interests of a benevolent institution and was thought worthy of wider circulation. It is calculated to accomplish good but, judged from a literary standpoint, it is very faulty and almost without merit. The expressions of the child are most forced and unnatural.

Tony. By Laisdell Mitchell.

This book, with its beautiful illuminated covers, is well adapted for a holiday gift. But not only by the outside, nor yet by its choice illustrations nor evidences of the typographer's skill but by the sweet story of the beautiful life of a little waif is it suitable for the season when "good will to men" should be the undertone of every effort. The boy who is the central figure of this little sketch meets with an accident, is taken to a hospital, and there so bravely endures pain that he wins the love of all those around him and the especial interest and affection of the physician in charge. Every one must be touched by this sweet story.

G. P. PUTNAM'S SONS, NEW YORK.

A Patch of Pansies. By J. Edmund V. Cooke.

These poems have been published in various periodicals and are reprinted in more durable form. The author in a prefatory note acknowledges his obligations to his first publishers. While he may do so we do not think the reader need trouble himself about it. We have searched these poems in vain for the lofty sentiment, high thought, true imagination, impressive grace, dignity and pathos which must lend their charms to any poetry worthy the name. When would-be poets descend to such lines as, "I'll jus' walk up, yessir, up to God 'n' say, 'I'm here to take my lickin!' on the Judgment Day," or to

"Ere her voice had ceased expressing
My lips to her lips were pressing,"

they have, in common parlance, "missed their calling."

PRESBYTERIAN BOARD OF PUBLICATION, PHILADELPHIA, PA.

Rachel's Farm. By Annette L. Noble.

Won by Love. By Mrs. S. S. Wood.

These are two books specially adapted for Sunday-school libraries and calculated to awaken and stimulate an interest in higher things. The first one is the oft-told tale of a young girl whose presence in the home of a relative was unwelcome and who finally was given a real home where she was a great blessing. The other one describes the manner in which a number of young persons were brought to the Saviour and points out how the liquor trade appears when the light of the Gospel falls upon it. Both are books which are likely to accomplish much good.

AMERICAN TRACT SOCIETY, NEW YORK, N. Y.

Paths and By-Paths. By Mrs. A. M. Rickford.

A quiet story which deals chiefly with the struggle with temptation in various forms. The teachings of it are most helpful to the young as the examples are all those that must either stimulate an abhorrence of what is evil or an admiration for what is true and good. It makes more plain the way of life and the more such books are put into the hands of young readers through our Sunday-schools the more will the work of the teachers be assisted.

THOMAS Y. CROWELL AND CO., BOSTON AND NEW YORK.

History of the Christian Church. By Henry C. Sheldon.

This splendid work of five massive volumes reached us too late for a proper review in this issue. A full notice of it will appear in our next.

PERIODICALS AND PAMPHLETS.

The American Lutheran Publication Board, Chicago, Ill., sends us *Lutheran Tracts*, Nos. 13, 14, 15, which treat respectively of *Secret Societies*, *Temperance* and *Free Masonry*. Any one who wants to read outspoken convictions and unpopular sentiments on these subjects should enclose three nickels (in stamps) to the above publishing house. It is refreshing to find a man like Pastor Dallman of Baltimore tackling questions which are usually discussed with bitterness and violence, after a fashion that sets his readers to thinking, and that recognizes the function of conscience in our habits and in our associations. E. J. W.

The Prospectus of the *Youth's Companion* for 1895 announces an unusual array of attractions and, as in the past, it will cover the whole field of life and experience. It furnishes a vast amount of valuable and entertaining reading and of so great a variety that it interests all members of the family. The enterprise of the publishers has steadily advanced the *Companion* year by year. They aim at securing the best con-

tributors and spare no expense in accomplishing this end. It comes fifty-two times a year at a cost of \$1.75. Those who wish to subscribe should address *The Youth's Companion*, Boston, Mass.

Harper's Magazine for December is as nearly as possible an ideal number. It is an unusually full one and it is filled with only good poems, stories, papers on timely subjects, illustrations, book reviews and bright contributions to the Editor's Drawer. Among the contributors to this number are Poultney Bigelow, W. D. Howells, Julian Ralph, Harriet Prescott Spofford, Richard Harding Davis, Lawrence Alma Tadema, Ruth McEnery Stuart, Thomas Hardy and many others whose names are household words. A number of the contributions breathe the spirit of Christmas. They and all the others are good. Even the advertisements in this number are interesting.

The initial contribution to the December number of the *Atlantic Monthly* is the second part of *The Trumpeter* by Mary Hallock Foote. Following it are papers on Christmas Eve and Christmas Day at an English Country House; Ghosts; An Old-time Sorosis; Reginald Pole; To an English Friend—a bright paper; The New Criticism of Genius; Some Personal Reminiscences of Walter Pater; Suggestions on the Architecture of Schoolhouses and an appreciative sketch of Dr. Holmes by the Editor. The stories are exceptionally choice ones, as are the notices of new publications.

The Christmas number of *St. Nicholas* is just about all that storyteller, poet and artist could possibly make it. It is beautiful, pure and sweet from beginning to end and we are at a loss, where all is so good, to know which contributions to single out for special mention. We think the young persons will likely be most pleased with the stirring incidents of President for One Hour; and Fighting a Fire; but they will linger lovingly over Chris and the Wonderful Lamp; Santa Claus' Pathway; A Boy of the First Empire; The Little Gourd that Grumbled; and many other stories, while the charming pictures, letters and puzzles will fill many of the vacation hours with pleasure. Older readers will pause with admiration at the beautiful poem, December, so finely illustrated, which is the first contribution in this number that we hope will find its way to many a Christmas stocking.

The Christmas number of *The Century* is full of beauty. The cover is new and artistic as is all that is underneath it. Julia Schayer contributes for it an exquisite poem. It is followed by articles of unusual merit. Choice stories and rare illustrations many of which centre around the Christ-child and the wonderful anniversary season. Among the conspicuous contributions are Life of Napoleon Bonaparte; What has Science to do with Religion?; Old Maryland Homes and Ways; The American Woman in Politics and Francesco Crispi. But every-

thing in this number is good—too good for any reader to miss, and it is calculated to swell the already large list of subscribers.

The *Popular Science Monthly* continues to maintain its excellent standard. We make no effort to conceal our dissent from the views ordinarily promulgated in its pages in reference to the Bible and the Church, but if the reader will bear in mind its general trend in this respect, and forbear in case he disagrees, he will find this magazine one of the best on his table. It will keep him abreast of the times on all subjects of a scientific nature, for its field is as wide as science itself and most of its contributors have gained enviable names in their special lines of study. There is scarcely a number that will not make the appreciative reader amply repaid for the expense involved as a subscriber.

The *Century* continues to emphasize as its chief feature the life of Napoleon, by Prof. Sloane, the third part of which appears in the January number, which presents upon the cover a reduction in black and white of the striking poster by Grasset, now familiar to the country. This part of Prof. Sloane's work concludes the Corsican period of Bonaparte's life, and particular stress is laid upon the significance and importance of this usually neglected period. The record of important events of the revolution is carried along at the same time with the account of Bonaparte's personal experiences as a Jacobin both in Corsica and in France, a role he was soon to throw off. The illustrations in the present instalment include an engraved portrait of Elise, Napoleon's eldest sister, which is the frontispiece of the number, and of Bonaparte as Lieutenant-Colonel, after the painting by Philippoteaux, and striking drawings by Castaigne and Pape, besides other portraits, reproductions of paintings, etc. Next to Napoleon, the feature of the number is Mr. Maxim's account of his "Experiments in Aërial Navigation," illustrated by a large number of plans and photographs. Mr. Maxim says in conclusion: "The experiments which I have conducted have certainly proved that a machine can be made sufficiently powerful and light to lift itself in the air."

Table Talk for December comes along full of timely suggestions for the selection of gifts, the preparation of Christmas dinners, the deciding what shall be served at the proposed teas and dinners its readers may want to give and the regular menus for every day in the month. Then, as usual Miss Forney gives valuable hints as to what to wear and Mrs. Meyer gives some good points on Social Etiquette. Kate Douglas Wiggin writes for this number a bright paper on The Kindergarten as a School of Life for Women.

The *Lutheran Almanac and Year Book* for 1895 gives evidence of a sustained purpose on the part of its careful editor to make each issue an improvement on the preceding. We congratulate Dr. Sheeleigh and

our Publishing House on the excellence of this annual. It ought to find a place in every Lutheran home. Price, 10 cents a copy; \$1.00 a dozen; 25 copies for \$2.00; 37 copies for \$3.00; 51 copies for \$4.00; 65 copies for \$5.00. Address all orders to Henry S. Boner, Sup't, Lutheran Publication House, 42 North 9th St., Philadelphia, Pa.

The *Methodist Year-Book* for 1895 by Hunt & Eaton, New York, is characterized by its usual excellence. It is full of the statistics of the Methodist Denomination. We notice with envy the circulation of the *Methodist Review*. The last report gave 5,800. Would that that of our QUARTERLY were half or even one-third of this number. The *Christian Advocate*, the leading weekly, has a circulation of 48,500. The membership in the United States is 2,681,639.

Martin Luther: A Memorial Sketch of His Life and Work. By Victor L. Conrad, D. D. This is a republication, it having appeared first in the *Sunday Magazine*, of 1883. It is a memorial sketch of Luther, commemorating the fourth centenary of his birth, and shows a thorough appreciation of the great Reformer's character and his eminent fitness for the work to which God called him.

THE
QUARTERLY REVIEW
OF
THE EVANGELICAL LUTHERAN CHURCH.

APRIL, 1895.

ARTICLE I.

THE APOSTLES' CREED AND THE MONUMENTS.

BY REV. JUNIUS B. FOX, PH. D.

The battle for the truth of Inspiration is passing over into the domain of Biblical Archaeology. The Semitic Languages, antique monuments and buildings, plastic and pictorial representations, inscriptions and coins, are being investigated to establish the authenticity and integrity of the Old Testament Scriptures. The time is coming, in necessary chronological sequence, when the faith of primitive Christianity will pass under similar critical examination and produce its strongest proofs from the department of Ecclesiastical Archaeology. Already the field is being occupied and able works by eminent scholars and discoverers have set forth the irrefragable testimony of the Christian monuments. Evidently these afford the best sources of positive evidence in the verification of the Gospel, and in furnishing an ample exposition of its meaning as held and taught in the first Christian centuries. Christian documents might be forgeries; they might be interpolated, mutilated or vitiated; but the inscriptions, symbols and records of monuments are immutable. An old ruined temple, tower, tomb, or ancient coin, if correctly interpreted, may explain some obscure point in history, verify

its written statements, settle the disputed interpretations, and refute the attacks of adverse criticism.

Ancient Christian and Pagan nations employed certain characteristic symbols, signs or tokens by which they expressed their hidden conceptions of religion, and gave their ideas of truth visible form. These were placed upon coins, gravestones and other permanent monuments, the better to preserve and teach them. Symbolism was no more than a pictorial language addressed to the mind and soul through the eye, as spoken language communicates thought through the ear. This mode of promulgating religious ideas had not only the advantage of greater vividness and impressiveness than the verbal statement, but was necessary for other considerations among the ancient nations, especially to perpetuate and maintain their convictions and dogmas.

So striking a resemblance has been observed between the Pagan and Christian symbols that a marvelous unity of religion has been discovered, showing that the faith of mankind, notwithstanding the perversions and corruptions of idolatry, has been essentially one and the same in all the ages. Indeed, the ancient Christian monuments reveal so many obvious adaptations from Pagan mythology and art that it is necessary to examine them in connection as comparisons and parallels. In this paper, we propose to trace as briefly as our limits permit the original promulgation of the Christian faith, as embodied in the Apostles' Creed, illustrating each article by condensed descriptions of the monumental records of primitive Christianity, and using such dimly shadowed counterparts in the different systems of Paganism as the case may require. The principal illustrations are from the paintings and sculpture of the catacombs at Rome, as well as in the mosaics of the earliest churches, as they are set forth in the works of the ablest archaeologists.

I. *God the Father Almighty, Maker of Heaven and Earth.* The early Christians believed that, inasmuch as God is invisible and has no body or bodily organs, it must be a materializing of him to represent him under a bodily form. When, therefore, the early Christian artists, under the guidance and authority of

the Church, ventured to represent the Being of God the Father, it was always through the special symbols of the hand, or by the circle. Among the ancient Hindus, Persians and Egyptians, the circle was the symbol of the eternal, invisible and infinite God. Early Christian art retained this symbol, but always around Christ, or some type of him. It was, however, chiefly through the hand, that God, the Almighty Father, was represented. On some of the monuments have been found a circle containing three *Yods*—the *Yod* being the tenth or perfect number of the Hebrew alphabet, and the first letter in the name of God or Jehovah. *Yod* also means the hand, the synonym of strength and power, and hence was used by the early Christians, especially in times of the persecutions, to symbolize the power and efficiency of God. But more frequently pictures are found among the monumental remains of early Christian art, in which the Divine Hand is represented as darting forth rays of power and blessing. A very common symbol is God's Hand reaching out of heaven in merciful interposition, arresting the uplifted arm of Abraham, about to sacrifice Isaac. In other instances, the Divine Hand is shown holding a crown over the head of our Lord, as well as over the heads of the saints, as the Rewarder of Virtue. On some of the coins of Constantine, struck after his death, he is seen translated to heaven in a chariot, the hand of God reaching out to receive him. The same Hand is represented as extended from heaven to rescue the souls of the just and translate them to paradise, illustrating the passage of Scripture which says that all God's saints are in his hand, (Deut. 33 : 3). The hand is, therefore, the chief symbol employed by early Christianity to indicate the being and presence of God. Inheriting the Jewish hatred and loathing of idolatry, and still more the shocking forms and vices of Paganism, the primitive Christians attempted no pictorial or sculptured image of God the Father, and hence none are found in the earliest monuments. Even as late as the twelfth century, no portrait of God the Father is to be seen; his presence is intimated only by a hand issuing from the clouds or from heaven. God the Father as *maker of heaven and earth* is never depicted in early Christian



art. On account of the earlier development of the doctrine of the Person of Christ, less attention seems to have been given to that of creation. The clause, "Maker of heaven and earth," was not added until the sixth or seventh century. (See Schaff's Church History, Vol. II., p. 535). Moreover, the process of creation is nowhere revealed; it was only said, "He spake and it was done; he commanded and it stood fast." What is thus left a mystery in Holy Scripture, primitive Christian art was too reverent to attempt to delineate. But as the creation of Adam and Eve is described, an example as early as the fourth century occurs in a Greek ivory tablet. A copy is given in J. P. Lundy's Monumental Christianity, p. 106—a magnificent work, richly illustrated, and our principal authority on this subject. Adam is represented as fast asleep, and Eve, a beautiful young girl of fifteen or eighteen years, rises from his side, with raised hands toward the divine hand, as if engaged in worship.

If space permitted we would add a number of inscriptions and epitaphs, many of which contained the Greek letters \mathcal{A} and $\mathcal{\Omega}$, denoting God the Father Almighty Creator, implying firm belief in the first Person of the Holy Trinity; but we are compelled to pass on to the second and principal article.

II. *Jesus Christ his Only Son our Lord.* The same caution of early Christian art in regard to representing God the Father under any human form prevailed in reference to the divinity of our Lord. There is total absence of any genuine and authentic portrait of Christ. Had the primitive Christians believed him to be only a man, there would have been portraits of him without end, in painting, statuary, gems and mosaics; but because he was deemed a divinity we find only types of him. There were numerous ideal representations and symbols, both painted and sculptured, as teachers and reminders of his God-like prerogatives and powers. The first and most frequently used were the Monogram, the Lamb, the Fish, the Anchor, the Lyre, the Vine, and the Palm. There are also figurative or allegorical representations of him under the forms of the Good Shepherd, Orpheus, Apollo, and other adaptations from Paganism. He

appears always as the immortal Youth, to express the idea of divinity that never grows old.

On one of the most celebrated and magnificent sarcophagi, dedicated to the memory of *Junius Bassus*, who died about A. D. 355, the youthful figure of Christ is seated on a throne, with his feet resting on a veil, bent like a bow, and held by an old man. This is evidently intended to represent Christ above, sitting enthroned in heavenly state; his feet upon the earth as his footstool. Christ appears in other forms on this remarkably elegant, costly, and beautiful monument of Parian marble, but we can not describe them here.

The ordinary and perhaps universal symbol of Christ was, however, the sacred monogram, invented and employed principally in the *Disciplina Arcani*, or the mysteries, because of the heathen persecutions and punishment of death upon using the name of Christ. It was placed upon seals, rings, bracelets, and other objects, and consisted of the combination of the first two Greek letters of the name Christ—*Chi* and *Rho*, or  enclosed in a circle. Very frequently the monogram is in this form , but means the same thing. Usually the Greek letters, *A* and *Ω* stand on opposite sides of the monogram, meaning that Christ is the first and the last of all beings.

Next to the sacred monogram, the Fish takes its place in importance as a sign of Christ in his special office as Saviour. It was an emblem or figure of Christ in his Divine presence and power in the saving ordinance of Baptism. Tertullian, in his work on *Baptism*, Chapter I, says: "But we, little fishes, after the example of our *ΙΧΘΥΣ*, Jesus Christ, are born in water, nor have we any safety in any other way than by permanently abiding in water," (The Ante-Nicene Fathers, Vol. III., p. 669). There are two senses in which the Fish applies to Jesus Christ, first as a mere word; and second as an image or picture of Christ in the Sacraments. St. Augustine in his *City of God*, book XVIII, Chap. 23, says: "If you join together the initial letters of the five Greek words *Ἰησοῦς Χρίστος Θεοῦ Υἱὸς Σωτήρ*, which mean Jesus Christ, Son of God, Saviour, they

will make $IX\Theta I\Sigma$, Fish, in which word Christ is mystically understood, because he was able to live in the abyss of this mortality as in the depth of waters, that is, without sin." De Rossi, the greatest of all the authorities on the ancient Christian monuments, says, that the Fish as a symbol belongs to the first four centuries of the Christian era, and is more especially to be referred to the times of persecution, when the Secret Discipline of the Church existed. Its use after the time of Constantine is more from custom or ornament than necessity. Christ was also represented by the Vine and the Good Shepherd, the most common and evidently popular of all the symbols on the ancient monuments,—the one the type of joy, the other of protection to his chosen followers. The Catacombs are full of these symbols, sometimes in combination; some of them dating back, according to the best authorities, to the second century. There are also numerous parallel Pagan types—*Krishna, Mithras, Horus, Apollo, and Orpheus*—of which Christ is evidently the only archetype and antitype.

III. *Who was Conceived by the Holy Ghost, Born of the Virgin Mary.* Christian art begins its treatment of the Nativity with an elegant painting representing the divine annunciation to the Virgin Mary. It is a frescoe in the cemetery of Priscilla and belongs to the last half of the first century. A young woman of maidenly purity, modesty and innocence, sits in a chair of royal state, with veiled head, downcast eye and uplifted hand, as if in the very ecstasy of wonder, perplexity and astonishment at the announcement made her by the majestic youthful figure standing before her, emphasizing his message, and pointing out his hand, as the messenger of God. The two figures are surrounded by beautiful wreaths and garlands, while the doves in the angles indicate the presence of the Holy Spirit, the Lord and Giver of life, and divine agent in the generation of our Lord's humanity. In other paintings there are representations of the visitation of Mary to Elizabeth, clasping each other in their arms; the three Magi presenting their gifts; the Holy Child, seated on a throne, the characteristic eight-pointed star above, while Mary, Joseph, the Wise Men, the shepherds and

angels are all adoring him. In every instance, the Child is the central figure and sole object of supreme regard. There is not a single example or indication in ancient Christian art of the Madonna, or the later *Mariolatry* of the Roman Catholic Church. Some eminent men, discovering this fact, in the study of monumental Christianity, have been converted from Roman Catholicism.

The question has recently been raised by the reading of the newly discovered Sinaitic Gospel manuscript, whether Jesus was the son of Joseph and Mary, and whether Mary was at the time of the annunciation a virgin. A writer in the *Preussische Jahrbücher*, Berlin, who claims to be a Christian, is quoted in the *Literary Digest*, (Dec. 29, 1894) as saying: "The reason why the formula of the Apostolic Creed may be regarded as open to objections is simply that the text of the New Testament Scriptures is, in many places, irreconcilable with the Creed, and it may, therefore, be doubted whether the authorities of early Christianity believed in the Immaculate Conception. The life of Jesus as we find it recorded in the Gospels, as well as the sayings of the apostles, especially St. Paul, allow us to believe that the first Christian generation accepted Jesus as the son of Joseph and Mary." Without pausing to examine the Scripture passages cited to support this view, we can only say, in passing, that the testimony of all the Christian monuments, yet discovered, and some of them carrying us back to the days of the apostles, unanimously and irrefutably prove the belief in the divine conception of Christ by the Holy Ghost. The testimony of the monuments is, moreover, corroborated by that of the Church Fathers, Justin the Martyr, Irenaeus, and others. This doctrine became so thoroughly established, that the Council at Ephesus, A. D. 431, applied to the Virgin Mary, the epithet, *Theotokos*, Mother of God. So far as the documentary evidence on this point is concerned, the writings of St. Ignatius, Second Bishop of Antioch (A. D. 70–107), ought to be sufficient to prove the faith of "the first Christian generation." "He attaches great importance to the flesh, that is, the full reality of the human nature of Christ, his true birth from the virgin, and

his crucifixion under Pontius Pilate ; he calls him God incarnate" (*ἐν σαρκὶ γεγόνμενος θεός*). Schaff's History Christian Church, Vol. II., p. 556.

The parallel representations of the birth of heathen deities from virgins are very striking and remarkable, as Isus and Horus of the Egyptians, Mylitta and Tammuz of the Babylonians, Vishnu and Lakshmi of the Hindus, Juno Lucina and child in ancient Italy, but a satisfactory description would require a separate article. They are interesting only as affording precious witness for the glory and truth of the Christian faith, which they dimly foreshadow and contain.

IV. *Suffered under Pontius Pilate, was Crucified, Dead and Buried.* There were two distinct modes in ancient Christian art of representing the personal appearance of our Lord. Inspiration is silent, except some conflicting prophetic anticipations, and hence uniformity in the paintings of the early Christians could hardly be expected. Sometimes the Saviour is pictured young and beautiful ; again, he has a sad face, covered with beard, in which he appears really and literally "a man of sorrows and acquainted with grief." "The youthful Divinity was first and longest used, even down to the tenth century, when the sadness and gloom of the age, consequent of the general belief that the end of the world was near, preferred the man of sorrows hanging upon the Cross." (Lundy's Monumental Christianity, p. 231). There is not a single instance, however, in the early Christian monuments, in which the subject of the Crucifixion is presented. In a sculptured sarcophagus of the fourth century, Christ appears a majestic figure before Pilate, with a lamb beside him, in which the idea of sacrifice is connected with our Lord's trial before the Roman governor. It was a most delicate and artistic way of just hinting at the Crucifixion without giving any glimpse of its humiliation and horror. For crucifixion was a most shameful and degrading thing, most keenly felt by Christ himself, in which feeling early Christianity fully shared, and which required seven centuries to overcome. Pontius Pilate is mentioned in the Creed merely to designate the time of our Lord's passion, hence not many paintings of him could be

expected, especially in connection with a subject so repugnant to the emotions of the ancient Christians, many of whom willingly suffered as martyrs for Christ. Those heroic believers wished to make their κοιμητηρια, *sleeping places*, cheerful, inspiring and hopeful; symbolical of the heavenly world; hence there was a careful abstaining in Christian art from all painful representations of Christ, in his state of suffering and humiliation.

From the first age of Christianity, however, the passion of our Lord was exhibited under the form of the Paschal Lamb, an ever recurring symbol in the Catacombs and the mosaics of churches. The victorious Lamb was represented usually as occupying a central place within a circle of garlands, having a diadem or nimbus on its head, and as being a symbol of him who takes away the sin of the world, used by early Christians in times of persecution and danger for the instruction of the catechumens and neophytes, when a crucifix would have been hazardous and indecorous. The St. Andrew's crosses are seen in the corners, suggestive of suffering, and a crown on the head of the lamb is emblematic of victory. The circle, in which the lamb stands, denotes the eternity of God the Father. There are other mosaics in which is shown the Lamb slain from the foundation of the world, in the midst of the seven golden candlesticks, emblematic of his universal Church. Down to the eighth century the lamb was exclusively used to symbolize Christ as the Saviour, slain for the sins of men, and triumphant over sin, Satan, and death. But the Second Trullan Council, convened by Emperor Justinian II, A. D. 692, ordained that henceforth the actual figure of the historic Christ should be used in all church paintings and mosaics instead of the lamb, as in former times. Hence we have a fresco of the ninth century in which Christ is seen hanging upon the cross, with Mary and John standing on either side. It was reserved for later ages to inaugurate the supremacy of the worshiped crucifix. The earliest example of our Lord's burial which exists among the monuments of primitive Christianity is of the sixth century, an

ivory in the Vatican, which represents a square structure, surmounted by a dome, with a sleeping soldier on each side of it, and two of the holy women who came early in the morning to anoint the dead body of their Lord. No such representations are found, however, in the Catacombs or the early churches, either of the East or of the West. It is a significant hint of the hopeful and joyful eschatology which characterized the early Christians, and exhibits most forcibly the glorious hopes which strengthened them in times of poverty, distress, persecution and death.

V. *He descended into Hell; the third day he rose from the dead; he ascended into Heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.* The clause, *descendit ad inferna*, is not found in the Creed before the latter part of the fourth century. The heresy of Apollinarius, who denied that our Lord had a man's rational soul, was condemned on all sides, and finally by the General Council that met at Constantinople in A. D. 381. Hitherto no necessity had existed for the special statement of this doctrine, since nobody had ever before doubted or denied it. It was the common belief of all Christendom from the beginning. It is too explicitly taught in the Scriptures to be gainsaid or overlooked, and early Christianity has recorded its understanding and explanation of the matter in its monuments. The norm of this doctrine for the first ages seems to have been the words of our Lord himself: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whales belly, so shall the Son of Man be three days and three nights in the heart of the earth," (St. Matt. 12 : 39, 40). Jonah, then, is a type of Christ who descended into hell, and rose from the dead on the third day. Every student of the Catacombs knows that there is no subject, not even excepting the Good Shepherd, so frequently represented there as that of Jonah. It occurs in every variety of fresco, sculpture, funeral tablet, glass, lamp, medallion, etc., as a type of death and the resurrection. Of a vast number of instances,

we can mention only one—a beautiful fresco of the second or third century in a series of four pictures, in which Jonah is represented as cast into the sea, swallowed by the whale or Etruscan hippocampus, disgorged upon the land, then overlooking Nineveh, and finally resting under the luxuriant gourd. (Lundy's *Monumental Christianity*, p. 257, exhibits the picture).

It is a singular and remarkable fact that the early Christian monuments do not contain a scene of the actual resurrection of Christ. A fact so dear to the faith and hope of the primitive martyrs, confessors and believers, was however often represented under a variety of forms of types and symbols. The illustration of Jonah was used not only to set forth the descent into hell, but also the resurrection of Christ and of his faithful disciples. Samson carrying of the gates of Gaza, and defeating the Philistines by his own death, was considered a type of Christ bursting open and carrying away the gates of Hades, and conquering his enemies by his death and resurrection. Isaac, too, was a type of our Lord's resurrection, because he was the same as dead, and restored to his father alive. Daniel, also, standing between two lions, subdued and tamed, was a special type of Christ, overcoming sin and death. All these scenes, with the Tree of Life, and others setting forth the same belief, prove beyond conjecture the doctrine of Christ's resurrection as held and maintained by our first Christian fathers.

In some striking sculptures and frescos of the second, third and fourth centuries, Christ is pictured instructing his Apostles, and the four Evangelists, and even his ascension into heaven, in which Elijah is used as the type. These were found in the cemetery of St. Calixtus, the most prominent of all the Roman Catacombs, because it contained the bodies of the Roman Bishops. "That of St. Calixtus was the burial vault of the Bishops of Rome in the third century, and it is therefore probable that *this* Catacomb was exclusively Christian," (Parker's *Archaeology of Rome*, Vol. XII., on The Catacombs, p. 12—an exceedingly valuable work with photographs of the Catacombs taken by the author with use of magnesium light.)

The *sitting at the right hand of God* is shown in the numerous

instances, in which our Lord is seen in royal apparel seated on the throne of his glory, with angels standing to do his bidding; but there is no Virgin Mary. In the old Basilica of St. Paul at Rome, A. D. 441, representing the Apocalyptic vision of St. John, our Lord Jesus is seen on his heavenly throne, surrounded by the sea of glass, the bow of the covenant, the mystic beasts, the white-robed elders with their crowns, and the whole heavenly host adoring him.

The general resurrection will be considered under the third Article of the Creed, and the clause on the Final Judgment is reserved until that subject comes under review.

VI. *The Holy Ghost; the Holy Christian Church, the Communion of Saints.* We have seen how the Holy Ghost is the author of Christ's human nature through his incarnation of the Virgin Mary. We are now to see how he is the life-giving power in the Church and in the sacraments. The universal symbol of the Holy Spirit, among civilized and religious nations, is the Dove. Among many pagan nations it was regarded as particularly sacred; a messenger of the deity; an emblem of peace and good fortune. From the very first origin of Christian art, the dove appears in fresco paintings, sculptures, on gravestones or tablets, in mosaics, lamps, and glasses. It appears in all the representations of the Annunciation, Nativity, Baptism, the Good Shepherd, Christ and his Apostles, and always with Noah. The frequent occurrence of the symbol is evidently the result of the Scriptural image of the Holy Ghost under the form of a dove. As the agent in Creation, as the source of divine inspiration, as indicating God's presence in the Church and his sanctifying power in the Sacraments, the dove is the prevailing symbol of the third person of the Trinity, in all the early Christian monuments.

The Holy Christian or Catholic Church is represented in three ways. One is the typical ark of Noah; another is that of a ship; and the third an Orante, or praying female, typifying the Bride of Christ. Not only the monuments, but all the Fathers of the early Church, who mention the subject at all, speak of Noah's ark as a symbol of the Church. Tertullian, in his trea-

tise on Idolatry, chap. XXIV., says: "We will see to it, if, after the type of the ark, there shall be in the Church, raven, kite, dog and serpent. At all events, an idolater is not found in the type of the ark; no animal has been fashioned to represent an idolater. Let not that be in the Church which was not in the ark." (Ante-Nicene Fathers, Vol. III., p. 76). St. Augustine says: "Noah's ark built for the preservation of his family and the animals is certainly a figure or type of the City of God sojourning in this world, *i. e.*, of the Church." (*City of God*, Book XV., chap. 26). Similar explicit quotations might be cited from other Fathers. No wonder, then, that early Christian art, on all its monuments, adopted the ark as the prevailing symbol of the Church, the depository, defender, and expounder of divine truth as contained in the Holy Scriptures, and as the preserver of the life-giving grace and power of the Sacraments, and as promulgated by the Christian ministry.

The *ship* of ancient Christian art differs from the ark in being crescent-shaped, is equipped with sails, and does not contain the peculiar square box, in which Noah is standing. About each, however, in various positions, one or more doves hover and rest. A picture of the third century displays a crescent-shaped boat, resting on the back of a huge fish, the emblem, as we have seen, of Christ; the foundation of the Church. A dove sits on the stern as the symbol of the Holy Spirit, giving wisdom and encouragement to the helmsman, toward whom it is directly looking, while another dove perches on the sail as the symbol of peace and safety. Peter, whose name appears above his head, has left the boat, and is kneeling on the water before his Lord, who keeps him from sinking. In the same picture appear the Greek letters *IHS*; the first letters of the name of Jesus. In some instances a light-house and the Christian monogram appear in connection with the ship. The *Orante*, also associated frequently with the ark and ship, and always with arms extended in the attitude of prayer, is a heathen adaptation to symbolize the Church as the Bride of Christ.

The phrase, *The Communion of Saints*, is of very late introduction into the Creed. Its earliest known appearance is about

A. D. 550. No other clause appears, or was accepted later, except "Maker of heaven and earth." The early Christians evidently believed in the Communion of Saints, as is proven not only by the writings of the Fathers, but in their pictorial representations of the Agape and Eucharist. Frescos and mosaics of each of these scenes are of common occurrence in the Catacombs and the ancient monuments, some of them as early as the second century. Their celebration on the anniversaries of the death of believers and at their graves seems to indicate that the early Christians believed in the Communion of Saints as something more than the Holy Christian or Catholic Church. These days, usually celebrated in honor of the martyrs, were called *natalitia*, or birth days, because the saints were "born to heaven from the world." The monumental inscriptions of subterranean Rome, of which De Rossi has collected and classified an immense number, give similar indication of this early conception of the *Sanctorum Communio*. Among these inscriptions we have such as these: *Pete pro nobis*; *Pete pro parentibus*; *Pete pro conjuge*; *Pete pro filiis*. "Pray for us; pray for parents; for husband or wife; for children."

There are also paintings and mosaics revealing the doctrine, as Melchisedek in the act of offering bread and wine, the marriage supper and the wise virgins, symbols of Christ and the Eucharist, Christ on the shore of the sea of Galilee with the Disciples and the loaves and fishes, and numerous Agapae, or love feasts. Neither the monuments nor the ancient Liturgies favor the interpretation of the Communion of Saints as the Holy Christian Church, and therefore do not sustain the punctuation with the comma, but with a period, colon or semi-colon. The belief of early Christianity, however, can no more determine or decide this question than the practice of the early Church settles the mode of Baptism. The late introduction of the phrase, "the Communion of Saints," shows that in the early ages, it was a matter of secondary consideration.

VII. *The forgiveness of sins.* The doctrine of the forgiveness of sins is represented in primitive Christian art in the administration of Baptism and the Absolution of the Church in

the name and authority of Christ. The subjects of Baptism, from the earliest ages of Christianity, have been infants as well as adults, as proven by the concurrent testimony of the ancient documents and monuments. Irenaeus says: "Being thirty years old, Christ came to be baptized; he came to save all through himself—all, I say, who through him are born again unto God, infants, and children, and boys, and youths, and old men." Origen expressly says that "the baptism of infants at the breast was an apostolical tradition." "Among the Fathers, Tertullian himself not excepted—for he combats only its expediency—there is not a single voice against the lawfulness and the apostolic origin of infant baptism." (Schaff's Hist. of the Christian Church, Vol. II., p. 259). The ancient monuments represent both infant and adult baptism for the remission of sins, and the communication of the Holy Ghost.

As to the mode, both the documents and monuments favor nude trine immersion. It was not, however, the universal mode, and there are numerous instances of aspersion, especially in the case of infants and where the quantity of water was not convenient. The Baptism of Christ, one of the most celebrated and popular frescos, belonging to the ninth century according to J. H. Parker, represents Christ as standing in the Jordan up to his waist in water in which fishes are swimming, and at which a hart is drinking, while John the Baptist is standing on the bank and pouring water on his head. This is the general mode, and indicates sprinkling, but Tertullian says: "It is not only once, but three times, that we are dipped into the Three Persons, in the use of the three names." (Ante-Nicene Fathers, Vol. III., p. 623). In ancient times the baptized were immediately confirmed, and this is doubtless the explanation of the imposition of hands by the clergy while the candidate is standing in the water.

There are numerous paintings of the fall of our first parents as the cause of sin. Adam and Eve appear together under the fatal tree, encircled with the serpent, but there is only one instance discovered in which Eve is receiving the forbidden fruit. This scene in the first Paradise has many remarkable counter-

parts in heathen mythology. But the early monuments of Christianity show not only the cause but the absolution of sin. Wherever the Orante, symbolizing the Bride of Christ, appears, she stands with wide extended arms as a loving mother to pronounce her absolution and receive her penitent and lapsed children. Everywhere in the rich heritage of early Christian art, repentance and remission of sins through the holy sacraments is preached to poor contrite, sin-sick souls, while the blessed assurance of the Gospel is sealed and confirmed in the absolution of the Church, to which were committed the Keys of the Kingdom of Heaven.

VIII. *The resurrection of the body ; And the life everlasting.* The Royal Good Shepherd, who gave his life for the Sheep, is perhaps the favorite symbol of ancient Christian art. A beautiful fresco of the second century represents him with a lamb on his shoulders, standing between two trees, surrounded by an octagon, and the octagon by a square, and the square by a circle. This popular symbol of Christ and this combination of geometrical figures must have some meaning beyond the purpose of mere adornment. The circle is the symbol of God and the heavenly world ; the square doubtless typifies this world ; and the octagon, which is the union and combination of both very probably represents Christ as the God-Man, the bond of union between the heavenly and earthly worlds.

But not only through the chief symbol of the Good Shepherd, the early monuments represent the resurrection of the body in the frequent pictures of the resurrection of Lazarus. There is a striking portrait of Ezekiel's vision of the valley of dry bones, in which our Lord appears a noble young personage raising the dead, some of whom are just starting into life, and two are already seen in their pristine innocence. The doctrine of the resurrection of the body is proven to be a part of the Creed of the ancient Church also by the monumental inscriptions or epitaphs, some fifteen thousand of which have been collected and classified, all breathing strong Christian hope in a blissful heavenly re-union.

There are but two examples yet discovered of the Final Judg-

ment, and both of these refer to the expulsion of Adam and Eve from Eden as a type of the future and Last Judgment. The invariable purpose seems to have been to exclude from the final resting-places of the dead anything of a distressing or gloomy character. Where Christ is pictured as Judge in Eden, in one of the paintings just mentioned, he has a youthful smiling countenance.

The doctrine of the life everlasting was depicted on the early monuments in the marriage of Cupid and Psyche; the Phoenix; and the Peacock, all adaptations from heathenism, which the first Christians did not hesitate to employ in the sense in which they conceived the perverted truths of Paganism. Cupid and Psyche are painted on the drinking cups used in the Agapae and Eucharistic celebrations of the Divine Love to man, and would signify the union of the soul with Christ, and its final union with him in heaven. There are also frescos on the Christian monuments at Rome in which Cupid and Psyche are represented as gathering the flowers of Heaven. In the same sense the fabled Phoenix and the Peacock were employed to exhibit the Christian belief in the future life. De Rossi and others have discovered many examples of them in the Christian centuries at Rome. They can be nothing else but symbols of immortality.

From this cursory examination of the monumental evidence of ancient Christianity, we make the following deductions:

1. That the principal and essential elements of faith and Religion are the same in all the ages.

2. That there is an observable unity of religion, under various modifications, perversions, corruptions and developments, indicating a common origin, very probably God's primitive revelation.

3. That Christianity is a clearer, simpler, purer, and more rational embodiment of religious thought and reality, than any other system of belief.

4. That the Church is contemporaneous and co-extensive with Christianity.

5. That the Church is one and the same in every age, and must have the same author.

6. That both Christianity and the Church must abide for all time, and finally be merged into the Church Triumphant.

ARTICLE II.

THE CENTRAL PRINCIPLE OF LUTHERANISM.

BY PROF. J. W. RICHARD, D. D.

Lutheranism considered as a *Confession*, is not a haphazard or accidental congeries of doctrines, each independent of and unrelated to the other, but a system regulated by its own fundamental principle, which makes it unique as a *form* of Christianity, and different from other forms into which Christianity has been cast. Romanism is dominated by the Church-principle. Calvinism is dominated by the Predestination-principle. With Romanism and Calvinism Lutheranism has much in common, especially is there substantial agreement in the doctrine of the Trinity and in Christology. All three Confessions accept the decisions of the first six general councils, and lay equal emphasis on the *Western* form of the Nicene Creed, which, without doubt, contains the most vital, the most essential, the most characteristic doctrines of Christianity. The idea of God is fundamental and vital to all religion, since religion, objectively considered, is man's conception of his relations to God. But that which more than anything else differentiates the Christian religion from all other religions, is the trinitarian conception embodied in the Nicene Creed. The holding of this conception of God in a way that is substantially identical makes Romanism, Calvinism and Lutheranism one to a degree not often sufficiently recognized. But after this the three systems begin to part company, and by the time they reach the Application of Redemption they are in many respects wide apart. As against Romanism, Lutheranism and Calvinism maintain that the word of God alone can make articles of faith; and they lay down the principle that "the Sacred Scripture is its own legitimate interpreter: and avow the perspicuity of Sacred Scripture, which makes an exegetico-dogmatic tribunal superfluous," (*Winer's Confessions*, p. 53). Tradition, which is placed by Romanism on an equal footing with

sacred scripture (*Council of Trent, Fourth Session*), is entirely rejected by Lutheranism and Calvinism as authoritative in matters of doctrine and practice in Christianity. In the doctrines of sin and grace Lutheranism and Calvinism stand substantially together as against Romanism. The two former regard sin as a deep radical corruption of human nature which cuts off from communion with God and brings temporal and eternal death. (*See Schmalk. Art., pt. III., and Westm. Con., Chap. VI.*) According to Romanism sin is to be regarded chiefly as a diminution of the moral powers of man, as an infirmity left by original sin and by the "prevarication" of Adam. Concupiscence is not sin. Romanism conceives of grace as divine assistance which helps man back into the favor of God. Lutheranism and Calvinism regard grace as a truly divine goodness and favor exercised towards the ill-deserving for the purpose of *overcoming* their antagonism to righteousness by free love—with the difference that according to Lutheranism grace is designed for all, and is *resistible*, but according to Calvinism it is exercised only upon the elect and is *irresistible*.

But the most fundamental difference between Lutheranism and Calvinism on the one hand and Romanism on the other, is the doctrine of the Church. With the latter the Church is an external organism constituted under the Pope as the visible head, and is the mediatrix of salvation. *Extra Ecclesiam nulla salus*. Only he who is united with the Church, that is, the Church of Rome, will be saved. With Lutheranism and Calvinism the Church is in essence a congregation of true believers. *Extra Christum nulla salus*. Membership with the Church is conditioned by membership with Christ, for only he who truly belongs to Christ, belongs truly to the Church. The Church is a spiritual body which manifests itself in visible organization, and only secondarily is she an institution of salvation.*

*Already in the year 1521 Luther, commenting on Matt. 16 : 18, wrote : Igitur sicut petra ista sine peccato invisibilis et spiritualis est, sola fide perceptibilis, ita necesse est et ecclesiam sine peccato invisibilem et spiritualem sola fide perceptibilem esse. Oportet enim fundamentum esse cum aedificio ejusdem conditionis, sicut dicimus: Credo ecclesiam sanctam catholicam, at fides est rerum non apparentium. *Erl. Lat.*, var. 5. 295.

Lutheranism and Calvinism are also at one in teaching that faith is absolutely necessary to the efficacy of a sacrament, as against the *opus operatum*. Only he who believes the word of the sacrament, has the grace of the sacrament.

From these preliminary observations it is evident that we are not to seek the central, determining principle of Lutheranism in any of the doctrines mentioned. In that doctrine that forms the basal conception of Christianity, that is, in what may be called the *Hauptartkiel* of the Christian religion, viz., the doctrine of the Trinity, Romanism, Lutheranism and Calvinism are at one. In the doctrines of the Scripture, sin, grace, the Church, faith, Lutheranism and Calvinism show a substantial consensus. Even justification by faith alone is not a distinguishing doctrine of the Lutheran Church. Calvinism affirms it unqualifiedly, and many Calvinistic theologians have taught it in a way entirely acceptable to Lutherans. But the difference arises from the position which the doctrine holds in the respective systems. Indeed it is this position of justification which chiefly, if not entirely, makes them different systems. Calvinism starts with the absoluteness and the absolute sovereignty of God. This issues in making the absolute decree the starting point, the determining principle of Calvinism. Every doctrine must be viewed in the light of the principle, and must have its value assigned it in the economy of redemption according as it bears relation to the absolute decree. Out of the doctrine of the absolute causality of God, comes the double predestination, nothing determining God thereto except his own most sovereign will—the decree unto life, election; and the decree unto condemnation, reprobation; for the event must have its explanation in the cause. That some men are elected, is due solely to God's will expressing itself in grace; that some men are lost is due solely to God's will expressing itself in justice. The glory of God is the supreme end in either case—the glory of his grace and the glory of his justice. In a word Calvinism starts above with God in an *a priori* conception and comes down to man. It is a deductive system based on a metaphysical postulate. To this it owes its

logical coherence. He who accepts its fundamental hypothesis cannot well avoid its remotest conclusion.

Lutheranism has a different principle, and a different method. It starts with the sin and misery of man as a fact of experience. Its supreme concern is not with the glory of God, but with the rescue of man out of his wretched and lost condition. It is born out of the cry: "What must I do to be saved?" and the answer: "Believe on the Lord Jesus Christ." He who makes this cry in the distress and anguish of his soul, and with the heart believes the answer, is saved. Thus Lutheranism begins below with man and goes up to God. It finds the *fons et origo salutis* not in the *decretum Dei*, but in the depths of the divine compassion. The system is inductive. It may not always justify itself to the logical understanding, but it gives full satisfaction to the believing consciousness. In its essence it is the transcript of the experience of one man: Luther struggled with sin, and cried: "My sin, my sin, oh my sin!" In this cry he summed up and concentrated in himself the burdening cry of humanity. The consolation which he received from the discovery that the righteousness of God is the righteousness which God imputes in Christ, is the consolation which sin-conscious humanity is seeking. Forgiveness of sin, righteousness before God, is the deepest need, as it is the object of the deepest longing of a soul that feels the guilt of sin. The satisfaction of such need and longing is far more to the soul than the authority of the Church, or the authority of the Scriptures, or than the decrees of God, for all these things are formal. The other is material. It is the thing itself. It satisfies. It gives the experience of salvation. It brings into relation of reconciliation with God, of certainty of grace, of adoption.

This is something widely different from the "infusion of grace" of the Roman Catholic Church, or from the absolute decree of Calvinism. This places redemption in a different light. As against Romanism it is entirely objective and independent of personal righteousness. As against Calvinism it makes the righteousness that is in Christ *the* impelling external cause of redemption, not one link in a chain of causes which is anchored

finally in the arbitrary decree. This also places the doctrine of the application of redemption in a different light. In the word is the assurance as well as the instrument of redemption. He who has the word has access to redemption. The Church cannot debar him. The decree cannot cut off hope. In a word, this principle determines the view of the entire *corpus doctrinae*, and especially does it become the touchstone for testing predestination, vocation, regeneration, sanctification. Even the Church must be defined by the light of this principle; and we may say of a scripture as Luther said when writing of the Epistle of James, that it is profitable in proportion as it contains Christ, and teaches the doctrine of justification alone through Christ. Hence it is this principle which makes the Lutheran system Christocentric. As it took form in Luther's own experience it meant forgiveness of sins and perfect righteousness before God purely on account of Christ. "Christ laid hold of by faith, and dwelling in the heart, is over righteousness," or as he more accurately defines it, "Christ is imputed to us for righteousness," or as he presents its various elements in his Commentary on Galatians, I., 195: "These three things, faith, Christ and acceptance or imputation, are associated. Faith apprehends Christ and holds him present and enclosed as the ring, the diamond, and whoever shall be found with this faith in Christ apprehended by his heart, him God reputes as just. This method is the merit by which we come to the remission of sins and to righteousness."

As the principle took shape in the confession it appears as follows: "It is taught further, that we cannot obtain righteousness and the forgiveness of sins before God by our own merits, works, and atonement; but that we obtain the remission of sins, and are justified before God, by grace, for Christ's sake, through faith, if we believe that Christ suffered for us, and that for his sake our sins are remitted unto us, and righteousness and eternal life are bestowed on us. For God regards this faith and imputes it as righteousness in his sight, as Paul says, Rom. chap. 3 and 4."

The title borne by the article is "Justification." But what is

Justification in the sense of those who wrote and expounded the article? A definition gathered from the total impression of their writings would read thus: Justification is that act of God by which out of mercy and grace he presents to the penitent sinner who trusts to the promises of the Gospel, the benefits of the obedience and righteousness of Christ, that is, pardons his sins and reckons him righteous. In analyzing the article we find at least three subjects for examination:

I. *The Nature of Justification.*

II. *The Ground of Justification.*

III. *The Instrument of Justification.*

I. *The Nature of Justification.* Justification in the evangelical sense means,

1. Pardon of sin or the non-imputation of the guilt of sin. *Pro forma* it is a declarative act by which God as judge pronounces a verdict of *not guilty*. It is a purely forensic act, and as such it is something done outside of the sinner and for him, and not within him. In this its purely objective character it stands opposed to the Romish conception, according to which justification means *to make righteous* by the infusion of righteousness, thus in part at least an ethical act, in part a physical act. In the evangelical conception Justification is also a single act: God at once and finally acquits the penitent believing sinner of the guilt of his sins.

In the Romish conception Justification is divided into two acts: The first is the ingrafting of love into the heart of the sinner, by which it becomes meet that God should reward him with the first Justification. *Meritum de congruo*. Then the sinner by progress in good works renders it just that God should confer larger grace, that is, renders it condign that he should confer the grace of everlasting life. *Meritum de condigno*. This is the second justification. Opposed to this stands the teaching of our article that man the sinner is not justified by his own merit or works, but alone by grace through faith in Christ.

2. The second thought in the nature of Justification is the imputation of the righteousness of Christ. Justification, regarded simply as the act of pardon, is *negative*, and corres-

ponds to the passive obedience of Christ. This is inadequate, and leaves the sinner destitute of righteousness. But God who is a just judge, is also a merciful and bountiful heavenly Father. He delights in fulness, not in emptiness. When he pardons sin, he also imputes righteousness—"the righteousness of God." This is the positive feature of justification, and corresponds to the active obedience. It is the feature that makes man an heir of everlasting life. In the article it is said that "we obtain righteousness before God." We are regarded not only as having not transgressed, but as having fulfilled all righteousness. The act is one, and the two parts differ not *secundum rem*, but *secundum rationem*. Gerhard says: "The forgiveness of sins and the imputation of the righteousness of Jesus Christ, are not so much the two parts of justification, as one and the same thing, only with negative and positive expression. Justification before God can be stated positively as imputation of the righteousness of Christ. Better: Justification consists in the forgiveness of sin on the ground of the imputation of righteousness of Jesus Christ."

II. *The Ground of Justification.*

1. *Negatively.* The ground of our justification is not "our own merit, works and satisfaction." These are not perfect. They do not meet the requirements of the divine law. They cannot make reparation for transgression. They do not confer righteousness. In opposition to the Romish doctrine of obedience and work-righteousness, the Apology says: "The doctrine that we must merit remission of sins by our works, is certainly a fiction and an error. It is likewise false and untrue that a man can become righteous and pious before God by his own works and external piety. It is unfounded and false that human reason is able of itself to love God above all things, to keep his commandments, to fear him, to be assured that he hears our prayers, to thank and obey him in afflictions and in other things enjoined by his law, such as not to covet the goods of others. All this human reason is not able to accomplish, although it can in some degree produce an honorable life externally and perform good works."

The point of the Lutheran teaching is (*a*) that present good works cannot atone for past disobedience, (*b*) that no works are pleasing to God which are done without the Holy Spirit, and prior to regeneration which is wrought through justification, (*c*) that even after justification and regeneration, works are not the ground of our righteousness before God. In a word the Lutheran doctrine makes a total exclusion *totaliter* of works from its conception of justification.

2. *Positively.* The ground of our justification is Christ who "suffered for our sins." "For his sake our sins are remitted unto us and righteousness and eternal life are bestowed on us." He is the meritorious cause of our justification. He was made subject to the law for our sake, his obedience, suffering and death were for us. This is called the righteousness of Christ, that is, the righteousness furnished by Christ; the righteousness of God, that is, the righteousness which avails before God; the righteousness of the Gospel; that is, which is revealed in the Gospel; the righteousness of faith, that is, which is appropriated by faith and is imputed to those who believe. In the earlier Lutheran theology much stress was laid (especially by Melanchthon) on the sufferings and death of Christ. Later, stress was laid on his active obedience. By the former Christ is conceived to have atoned for sin and to have borne its penalty. By the latter he fulfilled the law. By the former we acquire forgiveness of sin. By the latter we have the imputation of righteousness. This makes the whole redemptory merit of Christ centre chiefly in his work. But his work dare not be separated from his person. It is the person who gives value to the work. It is the person who is specially well-pleasing to God. It is the person of Christ who is infinitely meritorious. His work we cannot comprehend. His person we can apprehend. It is the peculiar merit of modern theology that it brings into prominence the person of Christ. We may make affirmations about the obedience, and contemplate it under the two heads, and we may speculate on the relation of this obedience to the divine law and the divine nature, in theories of atonement, but nothing so satisfies and charms the

soul craving reconciliation as the person who is the subject of this obedience. We want the Christ of the Gospels, for he appears infinitely larger than the obedience which he renders. His personal mediation, his giving himself for us, makes him the supreme object of attraction and confidence. But the atoning work and the personal mediation can never be separated. Both ideas are brought out in the Apology: "Remission of sin and Righteousness are promised through Christ, who was given for us to atone for the sin of the world, and is the only Mediator and Redeemer. Therefore it is not through our merit that we are reconciled to God; for if it depended upon our merit, and if reconciliation to God and remission of sins came of the law, then were all lost; and slightly indeed should we be united and reconciled to God. For we do not keep the law, nor have we power to keep it."

III. *The Instrument of Justification.*

The objective righteousness of Christ, the *causa meritoria* of justification, must be appropriated, that is, made ours. According to the article the instrument by which this is done is faith,— "Through faith, if we believe that Christ suffered for us." Faith thus is the instrument, or the instrumental cause of justification. We are justified if we believe that Christ died for us.

In the Lutheran theology it is said that we are justified by faith, through faith, out of faith, which faith is a living heart-confidence in the promises of God. *Fides est fiducia* is the Lutheran conception of faith. It consists of assent (which is an act of the intellect) and of consent (which is an act of the will) to the promise that God accepts the work as our own, and accounts us righteous because we are united with his person. But the chief element, the heart of faith is consent, as such it surrenders the person of the believer and accepts the person of Christ.

Strictly speaking it cannot be said that faith justifies, and nowhere in the Scripture is it said that faith justifies, but that we are justified by faith (*πίστει*, the instrumental dative). Faith moves God to justify us on account of Christ. The active quality in faith is that it accepts the forgiveness and righteousness

exhibited in the Gospel. Faith is simply the receiving organ of the soul. Says the Apology: "The divine promises offer to us, who are overcome by sin and death, help, grace and reconciliation for Christ's sake, which no man can attain through works, but alone through faith in Christ. This faith offers or presents to the Lord God no works, no merit of our own, but builds upon pure grace alone, and knows of no other consolation or trust than the mercy promised in Christ. Now this faith alone, when each one believes individually that Christ is given for him, obtains remission of sins for Christ's sake, and justifies us in the sight of God."

Emphasis is laid on individual or personal faith. Each person must accept Christ for himself—must be convinced that Christ is *his* Saviour, and must surrender himself to Christ. This is the appropriation of salvation. It is an act of the will guided and brought to a decision by the Holy Ghost without whom no man can call Christ Lord and Master; but it is not a meritorious act. It is an act of surrender, of trust, of appropriation.

Here now comes into view the deepest, the fundamental difference between Romanism and Lutheranism, "as in this article stands everything which we teach and live against the Pope, the Devil and the world." The two systems agree as touching the objective value and sufficiency of the work of Christ, and the merit of his person. To the question: How does the merit of Christ become ours? Romanism does not give the answer: By faith alone as a living trust of the heart of each individual, but by faith as the knowledge of the fact as true and real. It is sufficient for the individual to believe what the Church teaches. *Fides implicita*. According to Lutheranism faith justifies because it appropriates Christ immediately, and does not wait for an inner habitus, or love, or an inner desire for righteousness. It justifies before God in so far as the righteousness of Christ is imputed to it, which hides the sin and takes away its debt; not in so far as the righteousness of Christ is infused into the subject and is stamped upon it as its own subjective holiness and righteousness. "Faith justifies without asking whether sin has

been rooted out of the heart and destroyed or not, but because it is covered, forgiven, not reckoned, not regarded from the side of God." Philippi, *Symbolik*, p. 338.

Faith's chief office is to set the merit of Christ before God, or so to clothe the penitent sinner in the righteousness of Christ that he may stand unimpeached at the bar of God. This substituting or appropriating office belongs to faith *alone*. It alone can take the promise contained in the Gospel and set it before God. From the very nature, character and constitution of the soul we are shut up into faith, for faith and promise stand as the subjective and objective correlates of each other. It is not possible to appoint a substitute for faith, neither knowledge, nor feeling nor doing—only faith can lay hold of a promise, and can surrender the heart to the truth, and can give up body, soul and spirit to God the gracious and merciful Father. Hence emphasis is placed on the *particulæ exclusivæ*, "alone," "not of works," "the gift of God," "by grace," which are employed in order to exclude confidence in our works, and in any supposed excellence in human nature which might be regarded as even a prerequisite to justification. The article closes by saying that "God regards this faith, and imputes it as righteousness in his sight." He regards it not for what it is in itself, but for what it contains. It is the ring which encloses the diamond. It is the diamond which God regards, not the ring *per se*.

Now if it be conceded that the chief object of the Divine revelation contained in Holy Scripture, is the salvation of man, then it follows that what holy Scripture teaches in regard to the salvation of man must be regarded as its central thought. Lutheranism finds the central thought of scriptural teaching in justification by faith. Then it follows that if the Lutheran system is to be a biblical system, justification must be made the centre of the system, or the central doctrine,—not in the sense that the other doctrines of Christianity are or are to be developed out of this central doctrine, but in the sense that they must be so stated as to harmonize with this central doctrine. It must be to the system what the centre of a circle is to the circle, viz., the point for observation and determination. It is in this sense that the

Lutheran Church regards justification by faith as the article of a standing or falling Church, by which it means that when this doctrine is held in purity the other doctrines cannot be held in fatal error. It also means more, viz., that there is a series of allied doctrines, some going before, as the doctrine of man, of God, of the Trinity, of the Person and Work of Christ, and some following after, as the doctrine of Regeneration, of Sanctification, of the Means of Grace, of Good Works, of the Church. All these are shaped both in their formal statement and in their practical use by the central doctrine. No sooner do we write the word "Justification" than we inquire: "Justification from what?" The answer leads directly to the doctrine of sin, which both logic and faith require to be stated in harmony with the central doctrine. And just as directly does the doctrine of sin lead to inquiry into the original condition of man. Here we reach the *terminus a quo*. We can go no further back. What was the original condition of man, from which he departed, which departure brought sin, from which he must be justified before God alone by faith in Christ? Lutheranism harmonizes her answer with her doctrine of justification: Man originally by natural endowment was righteous and acceptable to God. As bearing the divine image he could please God in knowledge, love and service. This conception is expressed in the Apology: "This the Holy Scriptures also testify when they say that man was created after God's own image and likeness, Gen. 1 : 27. For what else is this, but that the divine wisdom and righteousness, which are of God, were formed in man, through which we know God, through which the brightness of God was reflected in us; that is, that these gifts, namely, a true, clear knowledge of God, true fear of and confidence in him, etc., were given to man when he was first created?" Had man remained in this condition of concreated holiness justification would not have been needed. It is needed now only to restore man to his original condition. What that condition was can be understood from what justification proposes, for it cannot do more, and it dare not do less than restore the image and likeness of God in man: "And put on the new man which after God hath been

created in righteousness and holiness of truth," Eph. 4 : 24 ; Col. 3 : 14. Thus the righteousness of faith must restore or be a substitute for original righteousness. Hence the doctrine of the latter must be shaped in harmony with the doctrine of the former, which as embracing the central content of all that the Scriptures teach in regard to redemption, must determine the view to be taken of what they teach of man in his original condition, who is now become the subject of justification.

None the less true is it that justification furnishes the proper view-point for defining original sin. What is original sin? If justification be the pardon of sin and the gift of righteousness, then original sin must be the loss of original righteousness, for God who justifies would not confer upon man what he already possesses, that is, the power to know, to love and to serve. Original righteousness and original sin must be the ethico-religious antitheses of each other. Original sin removes original righteousness. Original sin is the want of original righteousness. But as original righteousness was not an idle inefficient quality, but a natural endowment which filled the soul with holy affections, so original sin is not a mere defect, or negation. It is also a positive affection of the moral powers of man which exercises itself in unholy affections and immoral deeds,—actual sins. *See Augs. Conf., II. Apol. II. Form of Conc. I.*

Thus radically affected by sin, and radically inclined to evil, man cannot be restored by some outside assistance, or by incentives to do good. He needs thorough, radical, internal restoration. He needs the removal of the blindness of mind, and of the alienation of heart in reference to God, and the overcoming of the "evil concupiscence." He needs new powers of will, new affections of the heart, before he can again occupy the right relation to God, which, as God is Spirit, must be a spiritual relation. The new powers and affections he cannot create, for he cannot remove the inborn darkness of his mind, nor expel the enmity to God which dwells in the heart. Help must come from without. The nature of the help will be determined by the nature of the need. Romanism which defines original righteousness as a superadded gift, and as a "prevarication," that

is, does not allow that sin is a deep radical corruption of all the intellectual, moral and spiritual powers of man, teaches that man needs external support and steadying rather than internal cleansing and healing. It is satisfied with self-justification by works. But Lutheranism, because of its deeper view of sin, takes a different view of justification. Man cannot prepare himself for justification, neither can he merit the forgiveness of sins. He is by nature condemned and subject to wrath. He is under the curse of a broken law. The preaching of the law can only lead him to a knowledge of sin, and to the consciousness of the guilt of sin, to a sense of his own impotence, and of his need of a representative to atone for his disobedience, to avert the anger of God and to remove the curse.

With this view of sin Lutheranism finds in Christ, in his person and work, a holy harmless Mediator between God and man, who on the one hand is the embodiment of the divine righteousness and love, and on the other hand is the vicarious sacrifice for sins; who by his own sufferings and death pays the penalty of transgression and enables the Father to look upon the sinner who hides himself behind Christ, as just and holy and free from guilt. Thus Lutheranism places the ground of justification entirely outside of man.

This is all included in the third article, in which it is said that Christ truly suffered, was crucified, died and was truly buried that he might be a sacrifice not only for original sins, but also for all other sins, and might appease the wrath of God, or as it is expressed in the Apology: "Christ suffered and died for us to reconcile us to God." In order now that this double reconciliation may go into effect, it is required only that the vicarious merit should be made ours. How this is done—and that is the principal thing in the application of redemption—is stated in the fourth article. But justification is not merely the forgiveness of individual sins. Much rather is it a *principian* forgiveness, a forgiveness that sets in a new relation with God, that makes a righteous man out of an unrighteous one, and gives adoption with the Father. It is a forgiveness which brings Christ who is the life into the heart. Hence not only is a new

external relation established; a new internal condition is created. The faith which brought Christ was preceded by a renunciation of sin and by the moral resolve to follow holiness. A new mind has been formed within. With faith, which is the gift of God, is also given the Holy Ghost who renews and sanctifies. The whole divine Trinity is active. The Son who reconciles and the Spirit who regenerates are not one and the same person with the Father. And yet he who reconciles to God must be God, and he who so regenerates a human soul that it stands in a spiritual relation to God must be God.

Thus the Lutheran central principle presupposes the doctrine of the Trinity, as it does also the doctrine of sin as a deep radical corruption of nature, and the doctrine of a Divine Substitute for sin. But for the very reason that justification is a principian forgiveness, it is also attended by certain results, the most immediate of which is Regeneration. Melanchthon confounded the two. But the Form of Concord distinguishes them and puts justification first. As a real and true trust of the heart faith is an active energy which works the love of God, and can no more be separated from a virtuous life, and from good works, than heat and light can be separated from fire. Hence as Philippi says: "Sanctification and renewal of the heart are the immediate result of justification, the love which necessarily goes out in good works, the fruit inseparably joined to faith, as a sign that faith is true and living." Such fruit must result from the very nature of faith, which with Christ enters into fellowship with God, receives the gift of the Holy Ghost and a new heart, and is gifted with love to God and to man. Says Philippi again: "All this takes place not in separate and successive moments of time, but *uno ictu temporis*. Faith and justification are verily cause and reason of love and sanctification, the latter the effect and result of the former, taking place not in chronological succession, but in a succession of the reality. Were it otherwise, if love were subsequently added to faith, then faith not in and of itself would be the living power of love, but it would first be made alive through the superadded love, and would be swept back again from the idea of the Protestant *fides viva* to the Catholic *fides formata*." (*Symbolik*, p. 342).

But if faith gives fellowship with God and a new heart, two things must result corresponding to the two gifts:

(a) Where there is fellowship with God, there must be peace of conscience, and pleasure in the service of God. As the believer's righteousness is the righteousness of Christ, which is perfect, and which in no sense is the result of his own merit or works, it must satisfy all sense of guilt, and quiet all accusations of conscience. This has been classically expressed by Melancthon in *The Apology*: "Faith alone pacifies the heart, which obtains rest and life when it freely and confidently relies upon the promises of God, for Christ's sake. But our works can never pacify the heart, for we continually find that they are impure; consequently it must follow that through faith alone we become acceptable to God and righteous, when we are satisfied in our heart that God will be merciful to us, not on account of our works, and our fulfilment of the law, but by grace alone for Christ's sake."

(b) As faith gives the Holy Ghost and regenerates the heart, the believer must do good works acceptable to God. The new energy of love and the spirit of obedience within will not only strive against sin, they bring forth fruit in righteousness. They will keep the law of God; they will delight in serving their neighbor. Hence justification actualizes Luther's paradox: "A Christian is the most free lord of all and subject of none; a Christian is the most dutiful servant of all, and subject to everyone." The doctrine is stated in Article Sixth: "Faith must bring forth good fruits and good works, and we must do all manner of good works because of God's requirement and command." Further: Justification gives the only sure foundation for righteousness of conduct, for it establishes the new life-principle of love. He who knows by experience that salvation has come to him from the mercy and love of God, is constrained by an inner spiritual, but most free necessity to love God in return. And since it is of the very nature of love to manifest itself, it

will obey the will of its object.* “The love of Christ constraineth us.” 2 Cor. 5 : 14.

An important question arises : How does faith originate? If it be the gift of God, is it his gift with or without means? Commonly we say that Christ is the object of faith. Strictly and primarily not so. The direct and immediate object of faith is the promise contained in the divine word. Christ is the object of faith only in so far as he is the content, the Alpha and Omega of the word. Faith is confidence in the promise of the Gospel which witnesses of the grace of God and of the benefit of Christ. The word calls, enlightens, convicts of sin, creates a sense of the need of salvation and finally trust in the grace exhibited in the Gospel. External circumstances may contribute to the result, but at bottom it was the word preached and heard that produces faith. The internal is not given except through the external. The Holy Ghost is active in and through the word. Hence the word is the power of God unto salvation. The power may be resisted, but when it is met by the moral determination of the

*But it must be conceded that the Lutheran central principle has not always been held in close association with the highest ethical conduct. Lutherans have been accused of uncharitableness and severity towards opponents, and the Lutheran Church has been accused of a lack of discipline in relation to the conduct of its members. The measure of truth that resides in the accusation can be accounted for on the ground of the misapplication of the principle. Too often has justification been held as a cover not only for past sins, but for future ones. Too often has the dogma been substituted for the experience. Too often has it been magnified at the expense of the keeping of the law of God. Too often has the doctrine had the assent of the understanding and not the consent of the heart. Too often has the shibboleth: “The doctrine of a standing or falling church,” excluded the thought of the necessity of regeneration; and too often has the doctrine of justification by faith been supplanted by the doctrine of Baptismal Regeneration—always to the lowering of the standard of morality.

But treated according to its true conception, as an experience of salvation, and as attended by regeneration, it founds ethics in the new man, who strives to overcome the old man, and it actualizes its own corollary that the believer must do works acceptable to God. Held as an experience of salvation, it brings into such close fellowship with the whole Divine Trinity as to create and foster the fear of God, and a proper regard for those who are God’s. Thus on the one hand we have piety and on the other, charity, as the fruit of justification by faith.

hearer, faith is the result. Faith is the gift of God through means working on the free moral and spiritual nature of man. It is in this way that God honors the freedom of man and makes him responsible for the final determination of his destiny. "God hath begotten us again according to his will by the word of his truth." James 1 : 18. If to this Scripture we join our experience, we will find a beautiful expression of both in Article Fifth of our Confession: "To attain this faith God has instituted the office of the ministry," etc.

(a) The word is unquestionably the primary, the most comprehensive, the chief means for the production of faith. "Faith cometh by hearing, and hearing by the word of God," or as Luther with a true, almost instinctive conception of Paul's meaning, put it: "Faith cometh by preaching, and preaching out of the word of God." Where the word is preached, there a real, objective, Christ-bearing, Spirit-witnessing truth is operative. When this truth comes in the form of law, its mission is the production of a knowledge of sin and contrition, the antecedents and presuppositions of faith. When it comes in the form of Gospel its mission is the promotion of confidence in the mercy of God. This is faith proper. "For the preaching of God's word and the hearing of it are the instruments of the Holy Ghost, by, with and through which he wishes to operate efficaciously, and to convert men to God, and to work in them both to will and to do." Form of Concord.

(b) In the richness and fulness of his provision for the increase of faith, God has added the sacraments. They are signs attached to the promise, but they do not add to the promise, which is complete in itself and contains the offer of all grace. The sacraments sign, seal and specialize the grace. "They are external signs or ceremonies which God has enjoined, and with which he has connected the promise of grace." Luther represents the sacrament as a visible word, for the external sign is like a picture, and signifies the same thing that is preached by the word; both, therefore, effect the same thing. "When we hear the Gospel or meditate upon it or receive the sacraments and are comforted by faith, then is the Holy Spirit active."

Apology. As between the two means of grace a difference exists chiefly in this: While the word works faith, the sacraments are more especially designed to seal and confirm faith. Such is the experience of the Christian. Hence not the sacrament, but faith in the sacrament justifies. The *Opus Operatum* of Rome is rejected. But the efficacy of the means *in usu utentis* is affirmed. Wherever the Gospel is preached and the sacraments are administered, there the means are at hand for the production of faith. The Holy Ghost is with the means. Where and when he will he works faith in those who hear the Gospel. The time and place are according to God's good pleasure, but the promise is sure.

But since the Holy Ghost dwells in the word and operates through the word, a dignity is imparted to the word which cannot be claimed for the traditions or institutions of men. The word alone must make articles of faith, and must be the *norma dicendi*. This is the formal principle of Christianity, which exists in connection with that freedom of the Christian man which in matters of faith delivers him from bondage to all rites, ceremonies, and institutions of men. What is not enjoined by the word of God is not to be laid on the Christian's conscience, or to be imposed as a test of unity of faith. A clear and sharp distinction must be made between the *Heilsordnung* and the *Kirchenordnung*. The observance of the former is obligatory. The use of the latter is optional. *Art. 15.*

But our principle has yet another consequence of great importance. It alone enables us to reach a proper definition of the Church. We have already said that Romanism is dominated by the Church-principle, or by the principle that the Church is the mediatrix of salvation, and is chiefly an external organization. Faith in the Church and obedience to the same are the first conditions of salvation. He who would be united with Christ, the Head, must be united with his visible body, the Church. Thus the person and work of Christ are thrown into the background and shadowed by the Church. Exactly the reverse of this takes place when we accept Justification as the central principle. This principle exalts Christ and makes him

sole Mediator between God and man. This principle makes fellowship with the Father dependent solely upon faith in Christ, and it alone gives the experience of salvation through the witness of the Spirit. Manifestly then the Church as the body of Christ can have as its members only those who are united with the Head, for the Head is first. But according to our principle union with the Head occurs only through faith. True, the Church has administered the means of grace, which have wrought faith, but she has acted only as the servant of her Lord, not as his vicegerent. She has wrought to make men members of Christ, not members of a visible organization. She has presented Christ and faith in him as the only absolutely essential things, and with this she has proclaimed the necessity of regeneration. Indeed she recognizes only those as members of Christ who are born from above.

Starting now with these premises, it is easy to reach a definition of the Church. Stress, the stress that characterizes, must not be laid on an external relation, but on an internal condition. Faith and the new life must stand in the foreground. Believers only are righteous; they only are regenerated. Then only these constitute the body of Christ. Thus faith and regeneration are differentiating. Believers and regenerate persons constitute a distinct class. It is in harmony with this idea that the Church is defined as a "Congregation of Saints" or "*Versammlung der Heiligen*." These alone constitute the Church in its essence. Only saints and believers have fellowship with Christ and in him fellowship with each other. This fellowship, though invisible and spiritual, manifests itself in outward organization, and by the use of means. It is internal and spiritual in its essence, but external and empirical in form. Its true external criteria are the word and the sacraments. Where these are rightly employed, there are saints and believers, and there is the Church. Hypocrites may stand in the empirical form, but they do not compose any part of the essence, neither do they enjoy the "Communion of Saints." They are in the Church, but they are not of the Church. The Church is a spiritual society whose members are kings and priests into God. By virtue of their

kingship they prevail over all things. By virtue of their priesthood they have access to God. The ecclesiastical priesthood which arrogates to itself the right to mediate between God and man, has no place in a system dominated by our central principle. Faith which brings Christ into the heart gives immediate assurance of adoption into the family of God.

Thus we discern the wide-reaching consequence of the Lutheran central principle. It determines how every doctrine of Christianity must be held. It also determines the relative value of doctrines. In proportion as a doctrine assists in the production of a living faith, is it to be estimated. If it cannot be shown that a doctrine directly promotes faith, and that which invariably attends faith, then it cannot be insisted that that doctrine shall be made a final test of soundness in the faith. He who holds correctly the material principle, holds it not simply as a dogma, but as a fact of experience, undoubtedly has *more*, and may have impliedly vastly more, than many a one who grasps all the natural and logical consequences of the principle. He who has the principle as a fact of experience, has fellowship with Christ and with all saints. Hence he is to be recognized as a Christian, and within limits determined by propriety and mutual benefit, he is accorded access to the blessings which we find in the Church. If we believe there is a "holy catholic Church" none the less must we believe that there is a "Communion of Saints" in that Church.*

*The reader will find a tolerably full discussion of "THE COMMUNION OF SAINTS" in the LUTHERAN QUARTERLY for January, 1894. The subject is also treated in a NOTE in "Elements of Religion," by Dr. H. E. Jacobs, pp. 288 et seq.

This NOTE is remarkable chiefly for three things :

1. Its exhibition of obsolete learning.
2. Its almost complete ignoring of the historical meaning of *communio sanctorum*, and,
3. Its utter silence in regard to the judgments, opinions and conclusions of modern Protestant scholars. Indeed the NOTE does not contain the opinion of a single Lutheran scholar since Gerhard (†1637); and only one (German) Reformed scholar (Heppe) is quoted, without date or page, but presumably from a work written prior to the investigations of Caspari, Von Zezschwitz, Schaff, Harnack, Zahn, Kattenbusch, Blume, Gasquet *et*

al.; not one of whom is quoted in the NOTE, but all of whom give facts and opinions in diametrical opposition to the proposition which the NOTE seeks to establish. In other words, not one of these original investigators supports the view "that '*communion of saints*' is in apposition to 'Church,'" if the matter be considered historically. At this point we give the opinions *inter alios* of three most competent scholars:

Kattenbusch: "That regarded in its original sense, or 'historically' it should not be so understood (as *Gemeinde der Heiligen*) is to me not doubtful." *Apostolicum*, (1892), p. 31.

Zahn: "We see that he (*Nicetas*) understands *Sanctorum* of persons, and that too, as the connection shows, of saints or believers of all ages. Also with him is *communio* an abstract term, or relation of the individual to these saints. thus a communion with them." *Apostles' Creed*, (1892), p. 88.

Von Zezschwitz: After declaring that all down through the Middle Ages the reference is to *saints* in heaven, he says: "Considered historically it will have to be said that the explanation with reference to the congregation of saints in heaven, as even in Augustine the idea appears, has the preponderance." *Katechetik*, 2, p. 121.

The NOTE is oblivious of all this, and coolly implies that the reverse is the fact, when it says: "The transition among Protestants whereby 'the communion of saints' is regarded by some as a separate article, can be traced," p. 296.

The fact is, the "transition" was made in the opposite direction, that is, towards considering "'communion of saints' in apposition to 'Church.'" A few learned opinions here may be in place:

Köhler: "The identification of 'communion of saints' in the third article of the Creed with the Church, is not based on its original meaning. It (the identification) goes back to Luther, who as the Larger Catechism," etc. *Kirchenrecht* (1894), p. 4.

Schaff: "This identification may be questioned. The holy catholic church corresponds rather to the church visible, the communion of saints to the church invisible. The communion of saints means that inward and spiritual fellowship of true believers on earth and in heaven which is based on their union with Christ. It is their fellowship with God the Father, the Son, and the Spirit (comp. 1 John 1:3; 1 Cor. 1:9; Phil. 2:1), and with each other, a fellowship not broken by death, but extending to saints above. A most precious idea.

"The article of the *communio sanctorum* (as well as the epithet *catholica*) is a late insertion, and not found in the creeds before the fifth century. See Schaff, *Creeds of Christendom*, I., 22 and II., 52. The oldest commentators understood it of saints in heaven. According to the Catechism of Trent, it means 'a community of spiritual blessings' especially the sacraments enjoyed in the Catholic Church." *Hist. Ch. Church*, VI., (1888), p. 527-8.

Oehler: "The most probable view is that according to the original sense of the article, by saints is understood the *congregation above*, or that by the communion of the Church on earth is certified that of the congregation of the perfected. Undoubtedly Faustus of Rigi in his second homily on the Creed presupposes this interpretation. Even in the sermons on the Creed attached to the Works of Augustine, but usually ascribed to Cæsar of Arles, the reference is made distinctly to the heavenly congregation of the saints 'who died in the faith which we have received.'" *Symbolik*, p. 56.

Let these opinions of great scholars stand against the NOTE, and its theory of "apposition."

We turn now to the early users of the article "*communio sanctorum*."

Nicetas (about 400-420): Post confessionem beatae Trinitatis jam profiteri credere *sanctam Ecclesiam catholicam*. Ecclesia quid aliud, quam sanctorum omnium congregatio? Ab exordio enim saeculi sive patriarchæ, sive Apostoli, sive martyres, sive *ceteri justi qui fuerunt, qui sunt, qui erunt una Ecclesia sunt*: quia una fide et conversatione sanctificati; uno spiritu signati, unum corpus effecti sunt; cujus corporis caput Christus, sicut perhibetur et scriptum est (Coloss. 1: 18). Adhuc amplius dico. Etiam angeli, etiam virtutes et potestates supernae in hac una confoederantur Ecclesia; Apostolo nos docente, quia in Christo reconciliata sunt omnia, non solum quae in terra sunt verum et quae in coelo. (Coloss. 1: 20). Ergo in hac una Ecclesia crede te *communione* consecuturum esse *sanctorum*. Scito unam hanc esse Ecclesiam *catholicam* in omni orbe terrae constitutam, cujus *communione* debes firmiter retinere."

1. This passage from Nicetas is absolutely ignored by the NOTE, except the sentence: "What else is the Church but the congregation of all saints," which is quoted at second hand. In this sentence Nicetas gives a definition of the "Church," but he calls it "the congregation of all saints," a definition almost literally identical with that given in the seventh article of the Augsburg Confession, and which would be almost universally accepted by Protestant Christendom.

2. The merest tyro in Latin will see (*a*) that *communio* is used by Nicetas in the abstract sense of *communion*, (*b*) that "the communion of saints" is found "in this one Church," (*c*) that it is the duty of the Christian to firmly maintain this communion with the one Catholic Church established in the whole world." In other words, according to Nicetas the one "catholic church" and "the communion of saints" are not in apposition, but are two separate and distinct clauses.

Faustus of Rigi: "We now pass to the communion of saints: This clause confounds those who blasphemously affirm that the ashes of the saints and friends of God are not to be held in honor."

All scholars agree that *communio sanctorum* was in the Creed of Faustus (about 450 or 460), and that as Zöckler says, "he explains it in isolation from the preceding holy catholic church." That is, he treats it as an

independent clause. In another place Faustus says: "We also believe the communion of saints."

The NOTE *absolutely* ignores Faustus, and says: "The clause 'communion of saints' was one of the final links in the gradual development of the Apostles' Creed. It cannot be traced earlier than A. D. 550." Scholars find it at least 150 years earlier than that, and are certain that it was in the Creed 100 years earlier than the date assigned by the NOTE.

Gasquet, a learned Catholic writer: "*Sanctorum Communionem* is not found in any of the early creeds. As far as I can trace it is first seen in the sermon ascribed to St. Cæsaris, after that in Faustus of Riez, and in the Mozarabic and Gallo-Irish liturgies. There can be no doubt that Pearson was right in pointing out the stress that was laid by early writers upon the unity between the church militant and the church triumphant, as one of the principal reasons for the insertion of this article; besides the passages he quotes, the language of the sixth council of Toledo, *omnis ecclesia collocata jam in regno caelesti et degens in saeculo praesenti* is worth remarking for its clearness. We may conclude from a sermon of Faustus of Reiz that this article was employed, if not introduced into the Creed to condemn the heresy of Vigilantius, who had recently opposed the cultus of the saints, on the ground that they were not yet united to Christ in heaven." He then quotes the words of Faustus as given above. *Dublin Review*, 1889.

Harnack: "In the first place we cannot understand how a mere exegetical appositive should come into the Creed, and that too in Gaul, and secondly the explanation of the words in Faustus leads in another direction." *Dogmengeschichte*, III. p. 218.

It is indeed worthy of inquiry why an exegetical appositive should be inserted in the Creed. It would be without a parallel. It has never been claimed that any other article of the Creed bears any such relation. The NOTE does not assign a reason why this appositive should have been added at this time, and that too in South Gaul. The NOTE is dumb at the very point where we most desire to hear it speak. What historical reason can be given for the insertion of *Communio Sanctorum* as an *appositive*? We await an answer based on facts.

Nitzsch: "The *Sanctorum Communionem* in the Apostles' Creed is regarded by the Reformers as (ep-exegetical) *appositive* to *sanctam ecclesiam catholicam*, but this is not historically correct. * * Aside from uncertain references, the words meet us first in Faustus of Reji, and at the same time there meets us an explanation of them which excludes that of the Reformers. Faustus understands by 'saints' the perfected saints and martyrs in heaven." *Dogmatik* (1891), p. 529.

Köstlin: "Manifestly *Sanctorum* is to be understood as masculine, and not as neuter, as the Greek theologians are wont to speak of *κοινωνία*

των ἁγίων. One has no right to take communio as Gemeinde instead of in the usual abstract sense of Gemeinschaft." *Herzog*, V. 58.

Dr. Walsch, Bishop of Ossory: "In the earlier creeds of the Eastern Church it was thought sufficient to set forth the nature of the Church as a great corporate body, but it was afterwards felt, especially in the Western Church, that something was needed to express more definitely the bond of union which unites all the children of God, and thus call attention to the duties and privileges which that union implies, and so the clause was added—"the communion of saints." *The Church and Her Doctrines* (1892) p. 158. It was added not as an *appositive*, but to express the bond of union which unites all the children of God. This is sufficient reason for its insertion. It was brought in to express a new thought, not simply to explain an old one.

Bouvier: "Sanctam ecclesiam catholicam, sanctorum communionem; non dicimus, 'Credo in Ecclesiam,' sed 'Credo Ecclesiam, scilicet eam esse. * * Per sanctorum communionem, intelligitur quamdam esse societatem et bonorum spiritualium participationem inter eos qui sunt in Ecclesia." It is most astonishing that the NOTE should quote this passage from a Catholic theologian in support of its theory of "apposition," whereas the learned author means just the reverse. Wisely does the NOTE refrain from translation. A learned friend stands sponsor for the following literal rendering: "Holy catholic church, the communion of saints; we do not say, 'I believe in the Church,' but I believe the Church, namely, that it is. * * By the communion of saints is meant that there is a certain fellowship and participation of spiritual blessings between those who are in the Church." Bouvier, like Nicetas, distinguishes between "Church" and "the Communion of Saints." The latter is a blessing enjoyed by those who are in the Church. And no argument against this interpretation can be drawn from the fact that Bouvier separates Sanctam ecclesiam catholicam from sanctorum communionem by a comma. In a large number of copies of the Creed just examined, the majority of which were printed from 200 to 350 years ago, and in three different languages, the punctuation of the clauses of the third article, in every case but one, is coördinate. Sometimes the clauses are separated by commas, sometimes by colons, sometimes by periods. In the one exceptional case the deviation is not between "Church" and "the communion of saints." In a facsimile of the Utrecht Psalter, perhaps of the sixth century, the punctuation of the third article is as follows:

CREDO ET IN SP̄M SC̄M SCAM,
ECCLESIAM CATHOLICAM,
SCORUM COMMUNIO
NEM. REMISSIONEM,
PECCATORUM I CARNIS RESURRECTIONEM VITAM AETERNAM AMEN

Attention is called to the slightly oblique stroke that separates scorum (sanctorum) from communionem, and that the same punctuation separates

the Amen from what precedes. Other words that form a clause are separated by marks of punctuation. In ancient manuscripts and fac-similes which have been recently examined, not only clauses, but words in the same clause, and syllables in the same word, and even letters in the same syllable, are separated by the *dot*, which is the most frequently occurring mark of punctuation in ancient manuscripts and inscriptions. Indeed the punctuation of ancient manuscripts and inscriptions is almost wholly arbitrary, and, says an eminent authority, began to lose its significance in the fifth century. Hence he who would follow the punctuation of old manuscripts and inscriptions and seek to make it decisive in interpretation of ancient documents, and in the present punctuation of the same, reveals chiefly his ignorance of palaeography and his utter lack of linguistic tact. Common sense, the laws of language and historic usage must decide. The argument may be summed up as follows :

1. Originally *communio sanctorum* was used (by Nicetas, Faustus, Cæsar of Arles *et al.*) as a separate and distinct article, and not "in apposition to Church." Of this the evidence is so conclusive as to produce consensus among investigators.

2. All down through the Middle Ages such usage, and the abstract meaning of *communio* had the preponderance. This proposition cannot be refuted. It is supported by the NOTE's own authorities.

3. The Roman Catholic Church has never identified the article with the one which precedes. Until the contrary is shown we must conclude that she has kept the true tradition.

4. The "transition" to the identification, or "apposition" theory, can be traced to the sixteenth century, with only here and there a possible prior exception which helps to establish the rule of non-identification.

Now against these conclusions established by the investigations of the best recent and living scholars, stands the NOTE, which is far more remarkable for what it ignores and omits than for what it exhibits, except its exhibition of obsolete learning. We fear the NOTE has taken counsel of its dogmatic preconceptions rather than of history, or has sought to make history by ignoring history. "The most charitable judgment that can possibly be formed concerning this NOTE is that it was written before the author had thoroughly mastered the subject."

If the NOTE will persist in maintaining its dogmatic determination in the face of the most patent facts of history, we can only commit it to the error of its way, and apply the old adage: "Ab una nota disce omnes." But if *communio sanctorum* is to be held as the equivalent of Gemeinde der Heiligen, then let the NOTE have the courage of a Luther and translate it "congregation of saints." That would be consistent, and would probably earn as great a reputation for scholarship as is acquired by manufacturing and at the same time ignoring history. But the great bulk of Western Christians will still prefer to believe "the communion of saints." If we cannot accept the Catholic conception of "the communion of saints," as certainly Protestants can as little accept it as they can accept the Catholic

conception of "holy catholic church," let us at least retain the words with suitable (coördinate in all the clauses of the third article) punctuation in our creeds, together with the kernel of truth which undoubtedly is contained in the Catholic hull, and let us add to this kernel that fulness of conception which the divine word warrants, as one of the precious experiences of those who by a living faith are united to the one Lord Christ. The "holy catholic church" is an object of faith, full and complete in itself. It needs no expansion or exegesis in the Creed. In its essence the Church is invisible, dwells in the Spirit, and is composed of all those of all ages who are united to the one Head. In the holy Catholic Church, but only with its true members who are justified and sanctified, will we find a holy common participation in all the blessings and benefits of redemption. This is "the communion of saints," which has its highest expression in what the Greeks understood by *κοινωνία τῶν ἁγίων*.

ARTICLE III.

THE SUPER-ANGELIC RANK OF THE REDEEMER.—Heb. i.*

BY PROF. EDMUND J. WOLF, D. D.

1. God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, 2. hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds ; 3. who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the majesty on high ; 4. having become by so much better than the angels, as he hath inherited a more excellent name than they. 5. For unto which of the angels said he at any time,

Thou art my Son,

This day have I begotten thee ?

and again,

I will be to him a Father,

And he shall be to me a Son ?

6. And when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him. 7. And of the angels he saith,

Who maketh his angels winds,

And his ministers a flame of fire :

8. but of the Son he saith, Thy throne, O God, is forever and ever ; And the sceptre of uprightness is the sceptre of thy kingdom. 9. Thou has loved righteousness, and hated iniquity ;

Therefore God, thy God, hath anointed thee

With the oil of gladness above thy fellows.

*Advance sheets of Vol. IX., of the Lutheran Commentary (in Press) by the Christian Literature Company, New York.

It is God who speaks. The methods and the media of his word were formerly varied, but he has now spoken as never before, having made the crowning revelation in his Son, for whom the world was destined and by whom it was fashioned, and who as the embodiment of God's glory and the expression of his essence, the upholder and the purifier of the universe, seated himself by the right hand of God, lifted above the angels as far as his singular name is exalted above theirs. The first sentence of the Epistle strikes its keynote announcing abruptly, but majestically, the ground theme of the whole treatise, to wit, that the revelation of God in his Son is as much more imperative and inviolable than the revelations in created organs, as his person is more exalted than theirs. Both its completeness and its certitude are guaranteed by a divine ambassador.

The opening is peculiar. The only New Testament letter which has a similar introduction is the First of John. Almost every word of the exordium offers a text which receives amplification and application in the body of the Epistle.

Vs. 1. *πολυμερῶς*, consisting of many parts, given piecemeal, additions being made as circumstances admitted. The fragmentary character of all former revelations casting upon them the stamp of imperfection, 10 : 1, 2, it is implied that the final revelation in the Son is complete once for all.

Πολυτρόπως, given in many ways, having a diversity of forms and modes. Not only were the contents of successive revelations fractional, but they varied also considerably in form. Truth was given in divers modes, *i. e.* in dreams, visions, from mouth to mouth, Num. 12 : 6, 8, through angels, symbols, types, &c. Moll: "The term points partly to the distinction of law and prophecy, doctrine and exhortation, threatening and promise, in the prophetic discourses ; partly to the diversity of personal individuality, the respective modes of teaching which distinguished a Moses, a David, an Isaiah."

The former term has no chronological import, and the contrast is not between God speaking often in the prophets and only once in the Son, but between revelations variously distributed among the prophets, and the undivided fulness and ab-

solute character of that given in the New Testament. The distinctive feature of prophecy was ἐκ μέρους, "in part," 1 Cor. 13 : 9.

Tholuck regarded both adverbs as mere amplifications, but our author is not given to a parade of rhetoric, although the rich and full-sounding words of his rhythmic periods may easily dazzle the expositor. The assonant terms specify the peculiarities of the Old Covenant, and, without naming the contrasted characteristics of the New Covenant, they imply with skillful emphasis that the manifold and multiform fragments of truth have received their completion in Christ, that we now have revelation in its ultimate form, the Logos incarnate, in whom are hid all the treasures of wisdom and knowledge, in whom as in a spectrum all the varied rays and hues of truth meet and harmonize. Besides pointing to a now perfected revelation, these carefully chosen words bring to view also the painstaking solicitude shown by God to his ancient people.

Fond of contrasts and parallels, either expressed or suggested, the author opposes "of old time" to the phrase "at the last of these days," referring to revelation in former times, concluding with Malachi who closed the succession of prophets about four centuries B. C. *πάλαι* is equivalent to long ago. After the close of the Canon there was no revelation until he came, who with his messenger was foretold by the last Old Testament prophet.

Whatever the diversity in times, instruments and forms of ancient revelations, they were, even as this final one is, divine communications. God spake then as now. *λαλεῖν* in the sense of the revealing articulation of God occurs Eph. 2 : 2 ; Acts 3 : 24 ; Jas. 5 : 10 ; 2 Pet. 1 : 21. The prophets, like John, were each the voice of an Invisible One crying in the desert of error and sin. Those who heard them heard God. The essential connection between the two dispensations is maintained from the start. They have a common source and a common purpose. They form one temple of truth in which the former is the outer, the latter the inner, sanctuary or holy of holies.

"Unto the fathers," the forefathers, all the former generations

of Israel which preceded the ἡμῖν, who are now living. Sir. 44; Acts 3 : 22; Rom. 9 : 5. Obviously the author was a Jew, he and his readers alike familiar with Old Testament history. "In the prophets." The New Testament often speaks of "the prophets," referring to the Old Testament Scriptures, or a portion of them when they were classified as the law and the prophets, or the law, the prophets and the psalms. Luke 24 : 44. But the parallel ἐν ὕμῳ points to the prophets personally.

A prophet in the widest sense is God's mouthpiece, and this designation doubtless includes here all the vehicles of divine communication, all to whom and through whom God spoke under the Old Covenant, the organs of his word in contrast with him who sharing his nature was himself God's Word in person.

Moses held the first rank among the prophets. Deut. 33 : 10. Philo calls him the archprophet. Enoch, Jude 14, Noah, Abraham, Gen. 20 : 7, and the patriarchs generally are numbered among the prophets. Ps. 105 : 15.

Luther, Calvin and others take ἐν=διὰ, implying bare instrumentality. Such use of it here is pronounced a Hebraism—an unconscious Hebraism according to Ebrard, who recognizes the pure Greek of the Epistle. There is no justification for a deviation from the classic import of ἐν, the sphere in which something takes place. Some supply ὧν obviating an immediate reference to λαλεῖν. It expresses more than διὰ, the idea of which it really includes, and it shows that God, while he spake through the prophets, was within them. He was in the prophets and spake to the fathers, he was in Christ and spake to us. Still as the mode of the indwelling was not the same, that with the prophets being indirect, by the Spirit and transient, that with the Son essential, hypostatic and abiding, and as the English idiom often requires a rendering somewhat different from the Greek, it is best to add the instrumental idea, especially as it enhances the contrast with the next clause. The dynamic indwelling of God in the prophets was such as to make them the tongue of God, who was the real speaker. The expression intimates "the certainty of revelation and the presence of God with his word."

"At the end of these days," or "in the closing period of these days," is the literal rendering of the accepted text. The phrase is generally regarded as a technical, indispensable Hebrew expression, "inasmuch as it relates to a doctrinal conception specifically Jewish." The Rabbis divided all time into *αἰὼν οὗτος*, the age which then was and *αἰὼν μέλλων*, the age of glory which was to begin with the resurrection, the days of Messiah's advent and work forming a period of transition from the former to the latter. An expiring period is implied. Moll: "A standing designation for the Messianic time, which brings to an end the present age and introduces the coming one." Neither the Jews nor the Christians of that day recognized the division of Messianic time into two periods, that of the First and that of the Second Advent, the two being in their mind essentially one in form and time. "Hence they included the whole period from the birth of Christ on to his promised coming again 'in the last days.'" Acts 2 : 17; 1 Jno. 2 : 18; Jas. 5 : 3. The expression has not so much a chronological as a doctrinal and a moral import, as is intimated by the demonstrative. Some render "the present age" indicating that the writer and readers were contemporary with Jesus. Others make it equivalent to "the present era," which widens the limit and implies simply that *ἡμεῖς* belong to the Christian period. Some: "the last of these days" indicates that the return of Christ for the consummation of his kingdom was near at hand. A profound consciousness prevailed that with the appearance of Messiah the old order would give way to a new and final epoch. 1 Pet. 1 : 20; Gal. 4 : 4 cf Acts 2 : 17; Jude 18; 2 Pet. 3 : 3; Heb. 9 : 10, 26; cf Dan. 8 : 17-19, 12 : 13. *ἡμῖν*, vs. *πατράσιν*, all who either heard Christ himself or to whom his gospel was published by those who heard him. *ἐν υἱῷ*: At last God has spoken in one who is Son, who is greater than all the prophets, who sustaining the relation of son is qualified as no other to serve as the voice of God. The absence of the article surprises, especially as it is joined with the corresponding *προφήταις* and in view of the author's habit of exact antithesis, cf 3 : 6; 5 : 8; 7 : 8. The omission brings out the unique and exclusive character of the Son-

ship more definitely and more emphatically. The article would place Christ as an individual in opposition to the individual prophets; its absence signalizes a relation borne by no other agent of revelation, a category peculiar to him. He in whom God speaks at the close of the ages sustains to him the relation of son. He is *sui generis*. In him we have, therefore, not a continuance merely of prophetic oracles, but a revelation specifically different from all previous ones, though of course maintaining organic connection with them, proceeding from the same mind.

"Son" is not to be understood here as expressing the relation of the Incarnate to the Father, nor in the sense in which believers are called children of God. Such were, indeed, the prophets, to whom "Son" is placed in direct antithesis. It is clear from vss. 2, 3, that the eternal Logos is meant, who was in the beginning with God, "the only-begotten Son of God, begotten of his Father before all worlds." He who is ever in the bosom of the Father and is full of grace and truth hath declared Him unto us. Jno. 1 : 14, 17, 18.

Vs. 2. The remainder of the exordium is occupied with the incomparable portrait of the Son, unfolding the profound import of this title, and indicating that since God has at last spoken to us in his Son, he has revealed himself not *πολυμερῶς*, &c., but perfectly and absolutely, the organ of revelation himself possessing divine perfections. The author proceeds to define and amplify the term "Son" by means of seven distinct statements, each of which expresses some sepecific aspect of his unique nature and infinite exaltation, while taken together they set forth particular features of his divine glory in the three periods of his existence: the *pre-incarnate*, when he is represented as the heir, maker and upholder of all things, the effulgence and very image of God; the *incarnate*, when he made expiation for sin; and the *post-incarnate*, when he holds the place of highest dignity and dominion.

The act of the Father constituting him heir of all things did

not coincide with the Son's return to the Father and involve the reward for accomplished redemption. The word *ἐθῆκε* is accounted for by the fact that he was by a specific act destined to be the world's heir, though his entrance upon the inheritance was future.

The thought is not the same as that in 2 : 9; Jno. 17 : 5, but corresponds to the eternal relations of the Godhead, to an ante-temporal act, directed not to the historic Mediator, but to the pre-existent Logos, concurring with the eternal generation, heirship being involved in sonship. The Son is heir from birth, and by virtue of birth, regardless of future contingencies. "If children, then heirs." Rom. 8 : 17; Gal. 4 : 7. He being the only-begotten of the Father, became, of course, exclusively the heir, heir of all things because of his essential being as Son of God. Before the worlds were created he was absolutely preordained to be their Lord. Creation was destined for him. *Κληρονόμος*: The principal idea is not that of possession acquired through another's death, but a permanent possession over which one has full dominion and authority. *πάντων* is not to be restricted to this world, Rom. 4 : 13, cf. 2 : 8. The angels are included, vs. 14.

An additional ground for putting the Son in possession of the universe, is the fact that he was the instrument of its creation. "Through whom also he (God) made the worlds." The Creator is the proper heir and Lord. Creation gives the Son an indefeasible right to possession. The final mediator of God in word, we note, was likewise the primordial mediator in creation. Eternal fitness makes him the ultimate revealer of God and gives the highest sanction to his revelation. *αἰῶνες* cannot refer here to the Gnostic aeons, no trace of which is found in our Ep. That sense of the term was not yet extant. The classic sense is strictly duration of time, but as in the case of its Hebrew equivalent, its sense passed over into the complex idea of "the age with all things belonging to it," the totality of existence in time and space, Eccl. 3 : 11, all the reaches of space and the duration of time. Chap. 11 : 3 clearly determines that not secular periods are meant here, the Mosaic and Christian epochs, but

the universe of space and time. Jno. 1 : 1 ff; Coll. 1 : 15–22. Crem.: “the world as it presents itself in the course of time.” Moll: “*αἰών* never signifies time or eternity in the abstract, but both only under the category of progress and movement in which spiritual forces are active,” “a system of spiritual relations and powers,” the world as existing and moving in time. To the eye it is apparent that *τοὺς αἰῶνας* = *πάντων* in the previous clause and = *τὰ πάντα*, vs. 3: He owns all things, he made all, he upholds all.

Vs. 3, while continuing the thought of vs. 2, and further explaining the Son's twofold relation to the universe—*ᾧν* and *φέρων* correspond respectively to the first and second members of vs. 2—looks also forward and presents reasons for its closing statement, ascribing the Son's enthronement, (1) to his essential timeless relation to the Father and his omnipotent government of the world, which ideas are expressed by present participles, *ὦν*, *φέρων*, since they refer to his pre-existent state, to unalterable and eternal facts, Jno. 3 : 13; (2) to his redeeming work as the Incarnate One, for which the Aorist *ποιησάμενος* is employed, since the reference is to an historical event.

Ἀπὸν γὰρ from a verb signifying to shine forth, to emit brightness. The form suggests a passive sense, refulgence, reflection, the reflected image cast by an illuminated body. Lün: “Nicht der Strahl selbst sondern das Resultat desselben.” Thay.: “he perfectly reflects the majesty of God.” cf. Jno. 12 : 45 (14 : 9). Others prefer effulgence, the radiance or lustre which a shining object throws out from itself, *Ausstrahlung*, a sun produced from the original light, participating in its essence, yet viewed as now become independent. This was the understanding of all the Fathers, and it evidently underlies the Church's watchword, “Light of Light.” The Son is the continual effluence or beaming forth of the Father, his perpetual life-act. The idea is the same as that contained in the *Logos*, Jno. 1 : 1, and it is illustrated by the doctrine of the eternal generation. “Glory:” the primeval, essential majesty of God, the light inaccessible, 1 Tim. 6 : 16; 1 Jno. 1 : 5, of which the Son is the effluence, the primordial light which is received, concen-

trated, reproduced and in turn beamed forth in the Son, whose distinct, eternal personality represents all that God is. Coll. 2 : 9. Von Gerlach : "As we cannot see the sun without the brightness which issues from it, so we cannot see the Father without the Only-begotten Son." Both doctrines, that of the distinction of persons and that of the sameness of substance are clearly implied. Del.: "The unfolding by God of his own glory is the forthshining of the Son, who thereby obtains an existence which, though derived, is yet self-subsistent and divine." *Αὐτοῦ* belongs to *δόξης* as well as to *ὑποστάσεως χαρακτῆρ*, literally the impression made by a stamp or die as on a coin. Hence any fixed sharply-marked lineaments, by which anything is made recognisable. Moll : "It denotes, partly, the features which in general are the means of recognition, and partly, may indicate the stamp itself as bearing in itself the form to be impressed, and destined to make the impression." The word never means image or copy. The thought is virtually the same as the foregoing, regarded from another point of view. The "doxa" reproduces itself in a form composed of rays, a sun; the "hypostasis" express itself in recognizable features. In the Son we have a distinct, adequate personal expression (*logos*) of the Fathers *ὑποστάσις*. After the fourth century this term was used in the sense of "person," but it is not thus used in our Ep., 3 : 14 ; 11 : 1. It would have been unintelligible to the readers.

It may mean 1. basis, substruction, solidity. 2. standing under, confidence of spirit, steadfastness. 3. what lies at the basis, subject matter. 4. real being over against fancy or illusion. Hence substance, nature, existence. Philo uses it = *οὐσία*. Vulg.: "figure of his substance." The essential being of God is meant, the absolute being without relations. In Christ the invisible God views his own divine substance, the brightness of his glory, the stamp of his nature. Coll. 1 : 15 ; Phil. 2 : 6, cf. Jno. 14 : 9 ; 20 : 28.

Φέρω, &c., another immutable divine property of the Redeemer's personality. Del.: "The single *τε* is here employed to combine the assertion of the Son's eternally divine coequal majesty in his relation to God with the assertion of the same in

his relation to the world." The later Jews often call God "the Sustainer of the worlds." On the Son who was the instrument of the world's creation devolves also its maintenance and government. Coll. 1 : 17. The idea of "upholding" has more than a passive sense, and it implies more than that external relation to the world which mythology ascribes to the gods. The Son acts upon and within the world—*τὰ πάντα* (see above), the whole compass of creation—"through the word of his power," by an over-mastering spiritual agency. Num. 11 : 14 ; Deut. 1 : 9 ; 2 Pet. 1 : 21. Power is an inherent attribute of the Son, whether uttered or not. The *ῥημά* is the utterance he chooses to give of it, a word proceeding from power, expressive of, fraught with power. He speaks and it is done ; he commands and it stands fast. All creatures obey his behests. The omnipotent fiat which brought forth creation also continually sustains it and guides it to the realization of its goal. *αὐτοῦ* refers of course to the Son, who is the subject of all these predicates.

"Having made purification of sins." Del.: "The sacred writer, having thus described the enduring background of the Redeemer's work, as formed by the ever-equal and unchangeable glory of the Son, proceeds to that action which formed the prelude of his exaltation in time." The subject denoted by *ὅς* is no longer the eternal Logos exclusively, but, as determined by the predicate of the sentence "having made purification of sin sat down," &c., which describes events occurring in time, the Incarnate One, who united to himself inseparably and forever in one person the nature of man. The conception and phraseology are derived from the Levitical rites, under which sin was viewed as pollution debarring the sinner from God's presence, requiring to be washed away by vicarious sacrifices mediated through a priesthood.

"Purification of sins" is a Greek idiom—the washing away of sins, implying their removal, their effacement, their being purged away, Matt. 8 : 3 ; cf. Lev. 14. *τῶν ἁμαρτιῶν* is Gen. obj., Exod. 30 : 10 ; Job 7 : 21, referring especially to the purification from all sins on the great day of atonement, Lev. 16 : 19, 30, "thus bringing as definitely before the reader the high-

priestly work of Christ, as the following clause exhibits his kingly office." This purification is not the moral amelioration of society through the personal ministry of Christ by word and example. He put away sin by the sacrifice of himself, 9 : 26. The sins of the world are removed through a gracious act of atonement, a thought perfectly clear to a Jewish-Christian reader in whose mind expiation and purification were synonymous. Exod. 29 : 36 ; 2 Macc. 2 : 16. The capacity for a moral change follows the removal of the barrier between man and God, the fruits of the Spirit are possible only in a heart reconciled to God.

Redemption, like creation, is mentioned as a past act of the Son, *ποιήσάμενος*,—Aor., showing the purification to have been completed before the session at the right hand.* The middle voice implies the immediate relation of the action and the acting subject. Priest and expiatory sacrifice are identified. 7 : 27 ; 10 : 10. An expanded discussion of sacrifice and purification follows later on.

καθίζειν is in the older classics ordinarily transitive, and in Paul uniformly with one exception. In Hellenistic use it is generally intransitive, and in our Ep. always, 8 : 1 ; 10 : 12 ; 12 : 2. This makes the exaltation Christ's own act, no less than the act of the Father. The preceding participles forbid the completion of redemption to be viewed as the indispensable ground of the Son's exaltation to the throne. His essential Godhead placed him there from eternity. But he holds that supreme dignity now under new conditions. He was enthroned as the God-man in virtue of his crowning work, the expiation of sin. The cross brought him this ineffable honor. Phil. 2 : 8 ff.

"On the right hand of the majesty," is an expression taken from the Messianic passage, Ps. 110 : 1, and common to our Ep. with Rom. 8 : 34 ; Eph. 1 : 20 ; Coll. 3 : 1. In oriental monarchies the king's son was clothed with royal power and sat with the king on the throne to the right. We find it nowhere applied to the Son's preëxistent state, but always to his theanthropic exaltation after finished redemption. It is the climax following his

*The Vulgate has *faciens*.

self-abasement. Its import is not local, an error corrected in the Scriptures by counter-statements, 4 : 14 ; 7 : 14 ; Eph. 1 : 21 ; 4 : 10 ; Acts 7 : 55,—the right hand of God is everywhere. It signifies the participation of the God-man in the divine dominion and glory, into which he entered as the result of his meritorious and momentous work. He who bore the cross wears the crown. The phrase does not contemplate repose, but mediatorial activity, carried forward in God's immediate presence, made effectual on God's throne where the Mediator asserts supreme and universal dominion, possessing all power in heaven and on earth. Acts 2 : 23 ; Rom. 8 : 34 ; Heb. 8 : 1.

"Majesty" stands for God himself. Since it needs no defining clause *ἐν ὑψηλοῖς* is connected with *ἐνάθισεν*, to which it makes an important addition. The plural, cf. Ps. 93 : 4 ; Luke 2 : 14 ; 19 : 38, is explained by the several heavens, in the highest of which sits Christ enthroned. His name is above every name. The hand pierced on Cavalry holds the supreme scepter. Like purification of sins, this phrase points forward to frequent repetitions in the Ep.

Vs. 4 is still a part of the foregoing argument, completing the portrait of Christ by showing his measureless superiority to all other human or divine agents of revelation. ὅς, vs. 3, continues to be the subject, he, namely, who is true God, begotten of the Father from eternity being made also true man born of the Virgin Mary, has as God-man become in personality and nature so much greater than the angels as the name peculiar to him is preëminent above theirs. *κρείττων*, a term of relative indefinite comparison, used thirteen times in the Ep., and always denoting a preëminence determined by the context, applied to Christian vs. Jewish features, eternal vs. temporal, and analogous comparisons. Among the Greeks superhuman beings, gods and demi-gods were designated *οἱ κρείττωνες*. Clemens Romanus uses *μείζων* instead: mightier, superior, excelling the angels in power and glory.

Γενόμενος falls under the category of time. Vs. 3, with which it stands in apposition, uses the present *ᾧ* in reference to his unchangeable being, while this term refers to a superin-

duced state of the Son in his character as the organ of revelation and the agent of redemption. All that was said previously he is in his essential nature from eternity, what is said of him here he has become in time. The subject of these descriptions comes historically to a position and dignity raised above all others, a change which concerns not his nature, but his condition or mode of existence. Rom. 1 : 3 ; Gal. 4 : 4 ; Phil. 2 : 7. The reference is not to the eternal generation, nor to the incarnation, nor to Christ's investiture with the office of mediator, and still less to an apotheosis or exaltation of man to deity, but to "an actual exaltation of the Incarnate One as such into the place of Deity in the progress of a series of historic events." The context and the author's manifest purpose to demonstrate the superiority of the new dispensation over the old admit only this interpretation. That his earthly sojourn involved for the time a lower state of existence is self-evident and is specially taught in 2 : 7-9.

Kenotic discussions must reckon with this passage. The uncreated Son moved by unfathomable love entered into flesh, exchanging the form of deity for the form of a servant and foregoing in his humiliation the fulness of divine glory. His subsequent exaltation does not, therefore, concern his humanity only, but the entire undivided theanthropic person. His seating himself at the right hand implies also more than a resumption of the infinite glory, Jno. 17 : 5, cf. 14 : 28. The theanthropic Christ, having in the indissoluble union of the two natures, accomplished redemption, attained the majesty peculiar to God.

By "angels" are meant the heavenly spirits. They are introduced abruptly, not only because as the highest order of created intelligence, they form the highest subject of comparison with the incomparable Son, but also because of the Jewish belief that they took part in the mediation of the Mosaic Covenant. 2 : 2 ; Acts 7 : 53. They were organs of the Old Testament; Christ is the organ of the New Testament. In 2 : 2 the motive for instituting this contrast is disclosed, namely, to enforce practically the inviolable sanctions of the new covenant over against the old. The Old Testament and the New Testament are related

as the angels and the Son. Between them stretches as wide a chasm as between the highest seraphim and the Son of God. In the former created messengers, ministering spirits, communicated the divine will, here the only-begotten of the Father, the embodiment of God, has interpreted Him to man. Jno. 1 : 18.

Διάφορος, excellent, surpassing. The positive already indicates preëminence. The comparative, found only here and 8 : 6, enhances the idea contained in the positive : a more preëminent, distinguished, singular name, *i. e.* Son, vss. 1 and 5, the name characteristic of his relation to God. The beings contrasted with him are messengers, servants, designations which imply service and subjection, while the former involves co-equal honor, joint-dominion, heirship. Only the Son can be a real heir of God. Hence it is said, he "has inherited" this name. The Perf. instead of the Aor. shows that it relates not to an act parallel to and simultaneous with the seating at the right hand, not to anything given him by ascription or adoption, but to an essential permanent property, something characterizing the preëxistent Logos, the predestined heir of all things, therefore of the highest title ; cf. vs. 2, to which it clearly points back. He has been from the beginning, is now, and ever shall be Son. The author had in mind Old Testament prophecies. His readers who were wavering in their Christian faith and disposed to return to the Old Covenant, are assured that already in the prophecies "the Messiah received a name such as was given to no angel, a name which indicates an altogether exclusive and essential relation to God." This interpretation of Ebrard's has this to support it, that the author's appeal to the Old Testament shows not only *his* consciousness of the great difference, but also that his readers must have understood the name Son of God to be applied to the Messiah in a unique sense. The readers would recognize the Son characterized in vss. 1-3 as identical with the Messiah promised in the Old Testament and, therefore, with Jesus Christ.

Some refer it to the complete and final taking possession of that which corresponds with his essential being, that name of

Son which he bears forever challenging universal recognition, Phil. 2 : 9. Camero : He is not said to have inherited the *thing* which belonged to him by nature, but the *name of the thing*, that, viz., by which it was known to angels and men that He Himself was the Son of God."

But angels themselves are called sons in Job 1 : 6 ; 2 : 1 ; 38 : 7 ; Dan. 3 : 25. This apparent contradiction is not solved by charging the author with carelessness, or ignorance of the Scriptures, or of their Hebrew original, which has sons of God where the LXX have angels. Such charges fall from their own weight. He quotes the LXX exclusively, the knowledge and use of which among his readers is accordingly presumed, but he doubtless omitted all express references to the passages in Job and Daniel, since his Hebrew readers were not likely to be misled by the LXX. It must be admitted that the poverty of language requires the use of terms in different senses, and it may readily be shown that the term son is never applied to angels in the sense which it has obviously here. It is not their characteristic name ; it is used only in particular instances. The angels are called sons of God only so far as God is the creative Elohim ; the Messiah is called the Son of God in so far as God is Jehovah. The New Testament offers an effectual solution. Christ bears the name Son peculiarly and exclusively and yet God is bringing many sons to glory, 2 : 10. It makes an essential difference to apply a name in the plural to a class, and in the singular to an individual, ex gr. : In America the title king is applied to no individual, it is claimed by all citizens as a class. The people are sovereign, yet kingship comes to its full manifestation in no individual. Such distinction is made vs. 5. God has addressed no individual angel as "my son."

That God gave in the O. T. a name to the Messiah which implied that he should be of the same nature with the Father, is the import of the particular proofs adduced from the Scriptures, vss. 5-14. While maintaining the infinite superiority of the new dispensation to the old, it is noteworthy that the author in no way disparages the old, but conspicuously makes it the foundation and support of the new. It is a great merit of the former

revelation that it not only predicts the new but also foreshadows its superiority. In it are portrayed the peerless majesty of the Mediator's name, vs. 5, and, commensurate with his incomparable name, the transcendence of his personality in his eternal mode of existence, 6-14. The first proof combines Ps. 2 : 7 with 2 Sam. 7 : 14. The subject of *ἔιπε* is *ὁ θεός*, vs. 1, as also of *εἰσαγάγη*, vs. 6. What angel nearest the throne did God, at any time address thus? *Ποτε* forms a marked antithesis with *πάλιν*. Ebrard: "God has used such expressions to an angel not even a single time; but to the Son not merely once but again and again." It is his peculiar, distinctive, constant name.

The soteriological office and destiny of the Hebrew people and the Messianic import of the theocracy must be kept in mind in the interpretation of the Psalms. These songs of Zion largely interblend the present and the future, political events and Messianic hopes, making the former a type of the latter. While these passages, then, relate to a historic situation in the times of David and Solomon they were understood by David, 2 Sam. 2 : 19, and by Solomon, 1 Kings 8 : 26, 27, as well as by the author and his readers, to have also a deeper prophetic and Messianic sense, to be typical of the person and office of the Mediator. The Jews of that day were accustomed to refer this Psalm to the Messiah, 5 : 5; Acts 13 : 33. Otherwise there could have been no force in the writer's application of it. He could appeal to Hebrew consciousness that the perfect outcome of the theocratic relation made the Anointed stand in the relation of Son to the Father. That Son appeared in the person of Jesus and was now enthroned in heaven. Ebrard: "In the very first commencement of the Messianic prophecy [in the narrower sense], there is ascribed to Messiah a relation of Sonship to God, such as is never applied, even approximately, to any one of the angels," a name which in that absolute sense no other one could bear but he. Spoken to David these words were intended solely for Christ, who derives his real being from God. "I, and no other, myself have begotten thee." The "to-day," when he derived his being from God has been interpreted as

pointing to the miraculous conception, or to the eternal generation. The latter view seems to be favored by the context, vs. 2, "through whom he also made the worlds." But he was called Son only in his historico-soteriological office. He received this name in reference to his Messianic destiny. Delitzsch: "the begetting must be a begetting into royal existence, which is the inward reality symbolized by the anointing." He refers it accordingly to the Lord's entrance into the royal estate of divine and supermundane glory, at the moment of the resurrection. Acts 13 : 33; Rom. 1 : 4; Coll. 1 : 18; Rev. 1 : 5.

Καὶ πάλιν, to take another instance. This citation from 2 Sam. 7 : 14, which in fact is the germ and soul of all the future Messianic prophecies, likewise, shows the unique reciprocal relation between Jehovah and the seed of David, God using language which he never once addressed to an angel, but to the Son again and again. Historically this promise pointed to Solomon, but it has its complete and Messianic fulfilment only in him who was at once Son of David and Son of God, who indeed builds the House of God.

The Son having received a higher name than the angels, there follows, vs. 6, a third quotation demonstrating his superior rank to the angels. The passage is one of extreme difficulty. Many expositors explain *πάλιν* as simply introducing a fresh quotation and connect it with *λέγει*, justifying this rendering by a hyperbaton: "And again when he brings in," &c. This exposition which avoids the enigma of the "two bringings in" is both grammatically and exegetically untenable. The only rendering warranted by grammar is "when he shall have again brought in," &c. Delitzsch: "When thus introducing a new citation *πάλιν* always stands elsewhere in the Epistle (as in the rest of the New Testament and in Philo) at the beginning of the sentence." 2 : 13; 4 : 5; 10 : 30. The reference is clearly to the Second Coming. The antithesis between vss. 5 and 6 indicated by *δέ* is that of the First and Second Advent, the first having closed with the "filial relation of the man Christ Jesus to the Heavenly Father which resulted from the resurrection," *i. e.* his entrance on the kingly state; while the second will be inaugurated

by the visible reintroduction of the Risen One from his supra-mundane being into the world. This rendering is further justified by the fact (a) that *εἰσαγεῖν* is the sole word used by the LXX for introducing the children of Israel into the promised inheritance and for their second introduction or restoration after the exile, and is also used of the ultimate restoration of Israel; (b) that chap. 2 views the Son as holding for a time in his historical manifestation a rank below the angels, "while their subjection to him is always in the New Testament connected with the state of exaltation." Phil. 2 : 9 ; Eph. 1 : 20-22 ; 1 Pet. 3 : 21 ; (c) *πρωτότοκος*, although referring at Coll 1 : 15 ; Ps. 89 : 27, to the cosmical position of the Son is really his title as the Risen One, Coll. 1 : 18 ; Rom. 8 : 29 ; Rev. 1 : 5, implying a primacy both of time and rank, and pointing to the glorious inheritance into which the Father will bring him at the Parousia when he will summon all the angels to worship the First-born of the new humanity, *i. e.*, of the risen dead.

"He says:" what will infallibly be spoken, "a logical future," stands already fixed in Scripture. "And let all the angels," &c., is found with a slight variation in Ps. 97 : 7. It is contained literally in the LXX in Deut. 32 : 43, but omitted in our present Heb. text. If taken from the Ps. it is obviously a false translation. On the other hand the text used by the LXX was a recension at least equally ancient with the Masoretic. It doubtless contained our clause and Ps. 97 : 7 may be a reference to Deut. 32 : 43, whence it is also quoted by Justin Martyr. Furthermore the Ps. contains no allusion to the bringing in of the first-born, whereas in Deut. the context is an exultant description of God's victory over his enemies and the re-deliverance of his people. It thus foreshadows that transcendent triumph by which the Son of God will be ushered into the world as its Conqueror and Lord. "When Moses sang that song, Israel, who in Hos. 11 : 1 is called the first-born of God, was just about to enter as a people among the nations of the earth." (Ebrard.)

In the original it is Jehovah who is to be thus worshiped, and to the Christian readers of the Ep. it was well known

that the Jehovah who should arise for the salvation of his people would dwell in the Messiah. That the latter would be the living presence of God was a common idea of the Old Testament, and New Testament writers are fully conscious of the fact that Jehovah manifested in the flesh is Jesus Christ. cf. Is. 9 : 5. Del.: "The ancient synagogue recognized Jehovah as one of the names of Messiah."

7-12 offer a third argument for the superior rank of the Son from the Old Testament. 7-9 present the direct contrast *πρὸς μὲν τοὺς ἀγγέλους*, etc., *πρὸς δὲ τὸν υἱόν*. The address to the former is viewed by some as indirect, to the latter as direct, but Delitzsch takes *πρὸς* in both clauses—"in reference to." *πνεύματα* in accordance with the entire passage of which this forms a part, Ps. 104 : 1 ff, and especially in harmony with *πυρὸς φλόγα*, must be rendered winds. The angels which are spirits, vs. 14, "He maketh into winds," &c. The Heb. seems to require the translation "who maketh winds his angels and flames of fire his ministers." The Psalm lauds Jehovah as Creator and Lord of universal nature with a retrospective glance at the creation of light, the firmament, upper waters, (Gen. 1 : 17,) winds, fire. He makes the light his garment, the heavens his tent, the clouds his chariot, who walketh, &c. Naturally our citation follows: the winds his messengers, the lightning his ministers. However, by prefixing the article, the Greek, it is claimed, gives to the clause another sense, and our author follows this Greek version which can only be rendered by "maketh his angels winds," &c. Alford and others hold this to be really the sense of the original, correctly understood by the LXX and our author. The order of the Hebrew words differs from that in the previous verse, which speak of Him making the clouds his chariot. The sense is, He turns his angels into winds and flames, employs them under the agency and form of winds and flames. This harmonizes with the context: "Who maketh the clouds his chariot, who walketh upon the wings of the wind, namely, by making His angels winds, using them as He does the storm and the lightning. "His messengers are to be recognized in winds and lightning," von Hoffman. It was a common idea among the Rabbins that

angels in their ministries might be transformed into the elements. cf. Rom. 8 : 38 ; 1 Pet. 3 : 22. *λειτουργὸς* = *αγγέλος*.

The angels serve, the Son reigns : "Thy throne, O God, is forever," &c., quoted from Ps. 45 : 7, 8. It describes a royal marriage, but it always received a Messianic explanation from the Rabbins, who indeed often gave a Messianic interpretation to passages addressed to God.

ὁ θεὸς is vocative. So in the Heb. which uses the nominative for it. "O God : " The Son, *i. e.* the Messiah, is addressed as God by God himself. His divine name and throne are correlated with the angelic worship demanded for him. Unitarians admit this rendering but they explain away the force of *θεός*. The sense and spirit of the Hebrew language, however, do not allow the idea of God to be degraded to the idea of creature majesty. Such terms were applied to Solomon and other theocratic kings not only because of the divine authority vested in them, but because as divine representatives they were hailed for a time as the realization of Israel's longings for the promised Messiah. As disappointment succeeded disappointment, the whole line of kings falling miserably short of the Messianic ideal, their hopes were finally concentrated on the person of a future David, "great David's greater Son." Having failed of fulfilment in the subjects immediately described by them, the ideas delineated by psalmists and prophets came to be viewed as transcending common history, as picturing a great Messianic King of the future. Sung in the temple liturgy and thus separated from their historic occasion and literal sense, these strains underwent a spiritual metamorphosis, they became Messianic hymns having not merely a typical but a directly prophetic character. Solomon was a real, a living prophecy of Christ, his typico-ideal prefiguration. What was only very imperfectly fulfilled in Solomon is perfectly fulfilled in Christ. There is found, too, throughout the Old Testament an unmistakable presentiment of the Messiah bearing uniquely within himself a union of the human and the divine. The incarnation is still veiled "yet the two great lines of prophecy running through it—one leading on to a final manifestation of Jehovah, the other to the ad-

vent of a Son of David—do so meet and coalesce at certain focal points, as by the light thus generated to burst through the veil.” Cf. Is. 9 : 5 ; 11 : 2 ; Jer. 23 : 6. Del.: “It was part of the faith of the Old Testament that the mighty God, the just God and the justifier, would hereafter manifest himself in bodily form in the person of Messiah.” This Ps. was viewed as a prophecy as early as the days of Jehosaphat. Our author had accordingly a clear warrant for his interpretation of it and his application of *ὁ θεός* to the Messiah who has appeared in Jesus Christ. And surely one twice (9) thus addressed must have a transcendent rank and his revelation must possess the highest sanctions.

9 points to the dominion of God over Israel, represented especially by Solomon’s righteous execution of judgment, 1 Ki. 3 : 9, as issuing in the dominion of his Anointed. The analogy with 8 makes Elohim in the original again vocative. Judges are called Elohim, Exod. 21 : 6 ; 22 : 7, 8 ; Ps. 82 : 1, 6, and the majesty of righteous judgment is an expression of the majesty of God, the power which makes for righteousness. Rom. 14 : 17. Righteousness is beginning and end of Christ’s Kingdom. The citation embraces both the divine and the human side of the great King, the former in the term God, the latter in his being anointed. He ranks accordingly above his “associates:” not the angels, with whom the Psalm institutes no comparison, and they are not anointed ones ; nor those holding office about the King, who are always inferiors ; but “thy fellows” in royal dignity, other rulers or judges, divinely-ordained authorities, “above whom the Divine King is thus immeasurably raised.” 1 Ki. 3 : 13. “Anointing with the oil of joy” at festivals, Ps. 23 : 5 ; 92 : 10 ; Matt. 6 : 17, symbolizes the overflow of God’s blessing. For his love of righteousness and his hatred of iniquity God has crowned him with more joy, prosperity and glory than any other ruler. He has no equal. His title *θεός* shows him to stand “in the relation of kindred Godhead to God himself.” Thus his divine name, his imperishable Kingdom, his perfect execution of the moral law raise Christ to an infinite height above the angels.

ARTICLE IV.

ON THE DAY OF THE CRUCIFIXION OF OUR LORD.

BY REV. CHARLES W. HEISLER, A. M.

The date of the Crucifixion has reference to the hour of the day, the day of the week, the day of the month, and the year.

Without entering into details at this point we content ourselves with the statement that the most probable year of Christ's death, according to the best authorities is A. U. C. 783, A. D. 30.

The *day of the week* is almost universally conceded to be Friday. Dr. Edersheim says, "At the outset it is admitted on both sides, *that our Lord was crucified on Friday and rose on Sunday.' " Dr. Andrews writes, "It is admitted on all sides, and therefore need not here be considered, that Jesus died on Friday, in the afternoon."† The testimony upon this point is almost uniformly affirmative. Still there are some notable exceptions. Dr. Westcott, the present Bishop of Durham maintains with great acuteness, that Thursday was the day of the Crucifixion. Whilst admitting with scholars generally, that Jesus' death occurred on the *Paraskeue*—the Preparation—he maintains in opposition to them, that this Preparation was not that for the Passover Sabbath, but for the Passover meal. "In point of grammar, παρασκευή τοῦ πάσχα—the Preparation of the Passover—*might mean the Friday in the Paschal week*; but it seems incredible, if we take into consideration the significance of St. John's dates, that the Evangelist should reckon by the week and not by the symbolic feast, of which he is recording the fulfillment. In connection with the whole narrative, 'the Preparation of the Passover' cannot mean anything but the 'Preparation for the Passover,' or in other words the 14th Nisan."‡ But Dr.

*The Temple, p. 341.

†Life of our Lord, p 461, Rev. Ed.

‡Introd. to the Gospels, p. 336.

Westcott's arguments have not gained any wide acceptance among scholars.

Some years ago Rev. Dr. Seyffarth, an eminent archaeologist, published a volume in which he strongly contended for Thursday as the day of the Crucifixion. "He affirms that the earliest Christian Churches, those which were founded by the Apòstles themselves, always commemorated the *Passio*, by which they meant the whole space of time between the Crucifixion and the resurrection, upon the 19th, 20th, 21st and 22nd of March, thus assigning the death of Christ to the 19th or Thursday; and that the opinion that Christ was crucified on Friday* "had its origin in the oldest Christian communions, in that they devoted Friday to mourning and fasting, because it came immediately after and during the inhumation of Christ's body."*

I have been recently informed that Thomas Newberry, the eminent author of the Englishman's Bible, who has devoted fifty years to the study of the Scriptures, takes the view also that Thursday was the day of Christ's death.

Perhaps the passage most relied upon for proving that Thursday must have been the day of the Crucifixion is Matt. 12 : 40, where it is claimed Christ plainly predicts that "the Son of Man will be three days and three nights in the heart of the earth." It is insisted that whilst the Jewish mode of reckoning parts of days as full days *may* account for the "three days," yet it will not account for the "three nights." But to this it may be replied that Jewish usage, like our own, employs an expression of this kind for the more general term of a day simply. It is suggested then that the phrase "three days and three nights" is simply equivalent to "three days," and it is undeniable that the circumstances of the case would satisfy this term, according to the Jewish methods of computation. But over against this one passage, which on the surface seems to favor Thursday, are a number which almost absolutely prohibit it.

The testimony of the sacred writers is full, explicit, and positive to the effect that Christ rose from the dead on the third day after his crucifixion. Our Lord himself predicted that he

*Quoted from the *Lutheran*.

would rise the third day, Matt. 16:21; 17:23; 20:19; Luke 9:22; 18:33. After his resurrection Christ says to the assembled disciples, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day," Luke 24:46. The angel at the empty tomb recalls to the minds of the women the words of Jesus prior to his death as to his rising on the third day.* The two disciples on the way to Emmaus, that eventful first Lord's day, in their conversation with the supposed stranger, sadly say, as though amidst all the darkness and despair of the crucifixion there lingered in the breasts of some of them a glimmering hope that he might return to life, "To-day is the third day since these things were done."† And yet at that moment they were speaking with the risen Lord.. St. Peter testifies that Christ arose on the third day.‡ Similarly St. Paul.§ In every one of the passages above cited the Greek is correctly rendered by "*the third day*." The term "after three days" occurs in Mk. 8:31; 9:31 and 10:34, where in the corresponding passages Matthew and Luke employ the "*third day*."||

This usage of Mark is certainly explicable on the basis of the Jewish mode of reckoning time. This appears from Matt. 27:63 compared with 27:64, where the chief priests and Pharisees coming to Pilate say, "Sir, we remember that that deceiver said, while he was yet alive, 'After three days I will rise again.' Command therefore that the sepulchre be made sure until *the third day*." The chief priests certainly understood Christ to predict that his resurrection would occur on the third day. Before the high-priest they charge Jesus with having said, "I will destroy this temple that is made with hands, and *within three days* I will build another made without hands."¶ Referring now to John 2:19 where Jesus made that memorable statement about the temple of his body, we read "Destroy this temple, and *in three days* I will raise it up." The Greek preposition is "in" and in respect to this Winer observes, "where it [ἐν] signifies *within*, John 2:19, it may also be rendered by *in*, and

*Luke 24:7. †Luke 24:21, ‡Acts 10:40. §1 Cor. 15:3.

||Matt. 16:21; 17:23; 20:19; Luke 9:22 and 18:33.

¶Mark 14:58.

then differs obviously from *διά*; for *in three days* does not mean that three whole days are to be spent on something, but only that something is to take place *within* that space of time, consequently before its expiration."* It seems clear then that Jesus rose the third day after his death.

The next point is whether this *third day* would be better satisfied by Thursday than by Friday. In other words, if Jesus died on Thursday and rose on Sunday could it be strictly said that he rose on the third day? Would Jewish usage sanction such as interpretation of *third day*?

It is clear that the Jews used both the *inclusive* and *exclusive* mode of reckoning time, as for example Luke 9 : 28 compared with Matt. 17 : 1 and Mk. 9 : 2. See also John 20 : 26. But it seems that the inclusive mode was the more common. According to this "the third day" from to-day will be the day after to-morrow. To-day is one day, to-morrow is the next day, day after to-morrow is the third day. The two disciples said, "To-day is the third day since these things were done."† Christ's usage seems to be decisive on this point, "Behold I cast out devils, and I do cures to-day and to-morrow, and *the third day* I shall be perfected."‡ The same usage apparently obtains in the account of St. Paul's voyage. The first day they set sail from Crete, and ran under Clauda; the next they lightened the ship; the *third* day, presumably the day following the "next day" of v. 18, "they cast out the tackling."§ Evidence on the same point seems to be presented by John 2 : 1 compared with John 1 : 43. If we allow the day of 1 : 43 and a following day for the journey into Galilee, our Lord would arrive at Cana, for the wedding, the third day. And it is agreed that it is just a two days' journey. This last argument is simply suggestive. Meyer claims that the day of John 2 : 1 is the sixth from John 1 : 19, which agrees with the view above given.

Apart from this the inclusive mode of reckoning was well known, and it is not entirely unknown among us. From Friday at 3 p. m. to 6 p. m. would be part of one day; from that

*Gram. p. 385 f. †Luke 24 : 21. ‡Luke 13 : 32. §Acts 27 : 13-19.

to Saturday 6 p. m. would be the second day ; from Saturday at 6 p. m. began the third day. But if Jesus had died on Thursday it would be the *fourth* day. The following seems to me an excellent statement of this point : "In fact we have to deal with the curious custom of inclusive reckoning. It appears to me that inclusive reckoning was the inveterate habit of the vulgar, but that the lawyers in legal documents where ambiguity would be fatal, avoided it. Hence in the Pentateuch numbers are used as we use them. "Seven days of unleavened bread," for example, are calculated from the 14th day of the month at even' until the 21st day of the month at even'. (Ex. 12 : 18.) Assyrian cuneiform inscriptions, I am told, exhibit both uses : in legal documents exclusive reckoning prevails, but in ordinary life great confusion and ambiguity exist from the preference for inclusive figures. How inveterate the error was is shown by the Roman method of calculating the days of the month. They reckoned backwards and always inclusively. Thus the last day of April, for example, was called the day before the Kalends of May, and the last day but one the third day before the Kalends of May, though it surely ought to be called the second. The same with the Nones and the Ides. Even older than this was the weekly market. It was held every eighth day, but was called '*mundinae*,' the ninth day, instead of the eighth. Any one may see by consulting a concordance that the common Biblical expression of 'the third day' signifies wherever we can test its meaning, 'the day after to-morrow.' The Hebraist knows that 'heretofore' is expressed by two nouns, 'yesterday and the day before,' literally 'yesterday and the third day.' In Latin *nudius tertius*, 'it is now the third day,' means 'the day before yesterday.' " *

We conclude then that Friday was undoubtedly the day of the Crucifixion. "The ancient Christians uniformly held that Friday was the day of Christ's death. Modern Greeks still call Friday 'Preparation.' " †

The day of the month. Was Christ crucified on the 14th or the

*Rev. Arthur Wright in *Biblical World*, Aug. 1893, p. 110 f.

†Id. p. 112.

15th of Nisan? A very trivial question at first sight, apparently, but it involves very important consequences. The settlement of this question really depends upon another,—whether Christ observed the true Jewish Passover feast at the proper time, *i. e.*, on the evening following the 14th of Nisan. The principal theories may be stated as follows :

1. Jesus' last meal with his disciples was a true Passover, celebrated at the legal time, *i. e.*, on the evening following the 14th of Nisan, and after the beginning of the 15th; and hence he was crucified on the 15th of Nisan, the next day, according to our mode of reckoning. This theory is held by Robinson, Andrews, Edersheim, Weisler, Hengstenberg, Ebrard, Norton, Keil, Schaff, Milligan, Plumptre, and many others.

2. Jesus ate a meal with his disciples on the evening following the 13th of Nisan, and was crucified, therefore, on the 14th at the very hour of the slaying of the Paschal lamb. This was hence not a true Passover, and must have been either a common meal at which he instituted the Lord's Supper, or an *anticipatory* Paschal Supper. This theory with some variations is held by Westcott, Greswell, Farrar, Kraft, Ellicott, Lindsay, Norris, Sepp, Aldrich, Godet, Bleek, Meyer, DeWette, Stier.

3. Modifications of these two theories are proposed by some.

(a) Some maintain that there were two legal days for keeping the Passover, according as the first day of the month was determined by astronomical calculation, or by ocular observation. The Pharisees observed one of these days, the Sadducees the other. Christ kept the Passover on the day observed by the Sadducees, the Pharisees on the other day. But Dr. Andrews, on the authority of Winer and Paulus, claims that "if such a difference in the mode of computation did actually exist between the Rabbinites and the Karaites after the destruction of Jerusalem, there is no proof that it did before."*

(b) Christ ate the Passover at the proper time, according to another theory, *i. e.* on the evening following the 14th of Nisan, but the chief-priests and Pharisees were so busily engaged in en-

**Life of our Lord*, p. 457.

compassing the arrest and death of Jesus that they delayed eating it until the next day. Thus John 18 : 28 is to be explained. After the condemnation and crucifixion of Jesus, they ate the Passover, "turning the supper into a breakfast," according to some. Of this, Dr. Edersheim observes, "Among the various objections to this extraordinary hypothesis, this one will be sufficient, that such would have been absolutely contrary to one of the plainest rubrical directions, which has it, 'The Passover is not eaten but during the night, nor yet later than the middle of the night.' " * Dr. Andrews says "it is so intrinsically improbable that it now finds no defenders." † About the same may be said of another form of this theory, presented with great ingenuity by Mr. Matislaw, that the first day of unleavened bread might be extended from 3 P. M. of Thursday to sunset of Friday, at any time during which the Paschal lamb could be slain, and eaten after sunset of Friday. He would thus extend the meaning of the phrase "between the two evenings" to the largest possible limit. ‡

(c) Calvin held that as the 15th fell upon a Friday that year, it would bring two Sabbaths, a feast-Sabbath and a weekly Sabbath together. In that case the Jews postponed the Passover sacrifice to the 15th. But Jesus observed the legal time on the evening following the 14th. The evidence all seems to be that such regulations were refinements of the rabbis posterior to the destruction of Jerusalem. This could not have been observed in Christ's time. "The suggestion, that in that year the Sanhedrin had postponed the Paschal Supper from Thursday evening (the 14th–15th Nisan) to Friday evening (15th–16th Nisan), so as to avoid the Sabbath following on the first day of the feast—and that the Paschal Lamb was therefore in that year eaten on Friday, the evening of the day on which Jesus was crucified, is an assumption void of all support in history or Jewish tradition." §

In the consideration of the day of the month on which Christ was crucified, two questions present themselves for examination.

*II., p. 482.

†Life of our Lord, p. 459.

‡Alford, I., p. 889.

§Edersheim, II, 481.

Was the Supper recorded by Matthew, Mark, and Luke the Passover?

Was the Supper of John identical with this?

1. Was the Supper of the Synoptists a true Paschal Supper? The passages referring to this event are Matt. 26 : 2, 17, 20, 30; Mark 14 : 1, 12, 17, 26; Luke 22 : 1, 7, 14, 15.

(1) The announcement by Jesus of the approach of the Passover, Matt. 26 : 2; Mk. 14 : 1, with the direct statement of Luke, 22 : 1, and the preparations ordered by our Lord, on the first day of the feast of unleavened bread, the very day on which the Paschal lamb was killed, Matt. 26 : 17 f., Mk. 14 : 12 f.; Luke 22 : 7, make it undeniable that the supper Christ ate with his disciples that evening was the Paschal Supper. The Paschal lamb was slain on the 14th Nisan, Ex. 12 : 6. The supper occurs that same evening, Mt. 26 : 20, Mk. 14 : 17, Luke 22 : 14, in accordance with the legal requirements of Ex. 12 : 8, Numbers 9 : 3, 11.

(2) Our Lord expressly calls the meal they were then eating the Passover, Luke 22 : 15, and all the circumstances confirm it.

The conclusion is irresistible that this Supper of the Synoptists was the true Paschal Supper, observed at the proper time, *i. e.*, on the evening following the 14th of Nisan. There is indeed little difference of opinion on this point. "The Synoptic Gospels undoubtedly place the last supper on the Paschal night."* "Their language on its face clearly affirms 'that the Synoptists put the supper on the evening following the 14th Nisan.' The attempts so to interpret these statements as to make them refer to an anticipatory supper on the evening following the 13th Nisan are very forced and unsatisfactory, since neither according to the law nor to usage was the Paschal lamb slain on that day."† Robinson is very pronounced: "Had we only the testimony of the first three evangelists, not a doubt upon this question could ever arise. Their language is full, explicit and decisive, to the effect that our Lord's last meal with his disciples was the regular and ordinary Paschal Supper of the Jews, introducing the festival of unleavened bread, or the evening after the 14th of Nisan."‡

*Edersheim, *Temple*, 344.

†Andrews, 461, 462.

‡Harmony 189.

"It is almost impossible to imagine anything more evident, than that he [Luke] wishes us to understand that Jesus was about to celebrate the ordinary Jewish Paschal Supper. * * No ingenuity can explain away these facts." [viz. in Luke 22 : 7, 13, 14, 15.]* Meyer admits that the Synoptists represent Christ as keeping the Passover on Thursday evening following Nisan 14th. But he says, "According to John's account, the last meal of which Jesus partook, was not that of the Passover, while his death is represented as having taken place on the day before the feast, the day which Matthew calls the first day of unleavened bread." This he calls "a great and irreconcilable discrepancy."† That it is so many eminent scholars deny, as we shall see. Lange says, "These words are express against the ancient notion that Jesus celebrated the Passover a day earlier."‡ Farrar's testimony is interesting: "Now it must be admitted that the Synoptists are unanimous in the use of expressions which admit of no natural explanation except on the supposition that the Passover *did* begin on the evening of Thursday, and therefore that Thursday was Nisan 14th, and that the Last Supper was in reality the ordinary Paschal feast."§ "The evidence they (Matt., Mk. and Luke) give is abundant and explicit to the effect that Jesus ate the regular Paschal Supper on the evening of the 14th Nisan."|| Dr. Schaff is pronounced in confirmation of the foregoing. It is unnecessary to multiply testimonies on this point. We may accept our first question as definitely and emphatically answered, that according to Matthew, Mark and Luke, our Lord ate the true Paschal Supper at the proper time, that is on the evening following the 14th of Nisan, after the beginning of the 15th, and hence that he was crucified on the 15th. No reasonable man with the first three gospels before him can well take any other position.

2. The second question presents itself, was the supper of John identical with that of the Synoptists? The issue here is plainly marked. Many, perhaps the majority of harmonists, and

*Edersheim, II., 481. †On Matthew p. 457 f. ‡On Matthew 26 : 17. §Life of Christ, II., p. 475. ||Dr. A. T. Robertson, in Broadus' Harmony, p. 253.

of exegetes, assert their identity, and that there is hence no discrepancy between John and the other three Evangelists.

On the other hand many eminent exegetes boldly allege that they are not the same. Meyer, positively so: "On the 14th Nisan, in the evening, the festival commenced with the *Paschal* meal, *after* Jesus had been crucified on the afternoon of the same day. Such is the view of John."* From the present passage * * already appears the irreconcilable difference between John and the Synoptists in respect of the day of Jesus' death."† Weiss insists that John's account diverges from the Synoptists' and is to be preferred. "It is scarcely possible," he says, "to avoid seeing a reference to the mistaken account by the older Evangelists, when John expressly states that Jesus took his last meal with his disciples before the feast of the Passover, *i. e.* on the evening of the 13th day of Nisan (John 13:1).‡

Dr. Westcott§ maintains, however, that there is no discrepancy between John and the Synoptists, but that John gives us the true time and the statements of the other Evangelists must be interpreted accordingly. But his explanations seem to us singularly forced. Farrar thinks the Synoptists fell into an error in their records, which St. John deliberately corrected. He sums up; "that this supper was not, and was not intended to be, the actual Paschal meal, which neither was nor could be legally eaten till the *following* evening; but by a perfectly natural identification, and one which would have been regarded as unimportant, the Last Supper, *which was a quasi-Passover, a new and Christian Passover* * * got to be identified, even in the memory of the Synoptists, with the Jewish Passover, and that St. John, silently and deliberately, corrected this erroneous impression, which, even in his time, had come to be generally prevalent."|| But where does St. John clearly make such correction? If he intended to do so, we say it reverently, he has certainly carried out his purpose in a very bungling manner. That the first three Evangelists should have fallen into an error on this point, so soon after the occurrence of the alleged facts, and that

*On John, p. 386.

†Ibid. p. 387.

‡Life of Christ, III., 275.

§Intro. to Gospels, p. 338.

||II. p. 482.

this error had become widely prevalent by the time St. John wrote his gospel is almost absolutely incredible. If an error on such a point could gain such general prevalence in so short a time, it is hard to understand how the records of the Synoptists can be accepted as reliable on any point. If St. John meant to correct this "erroneous impression" of Matthew, Mark and Luke, he certainly must have been familiar with the contents of their gospels, and that he should attempt a correction in the vague, indefinite, unsatisfactory manner in which it is claimed he has done so, is scarcely conceivable. As Dr. Robinson well says: "Did John believe that their [the Synoptists'] testimony on this point was wrong, and did he mean to correct it? If so, we should naturally expect to find some notice of the correction along with the mention of the meal itself, which John describes as well as they. Indeed, that would have been the appropriate and only fitting place for such a correction. But John has nothing of the kind; and we are therefore authorized to maintain that it was not John's purpose thus and there to correct or contradict the testimony of the other Evangelists; and if not there, then much less by mere implication in other places and connections."* "It is his [John's] habit perhaps," says Dr. Kendrick,† "beyond that of either of his fellow-Evangelists, to give in his history definite designations of time, * * and now when a very serious point of chronology was involved, and he was going consciously to correct a widely diffused error of the Synoptists in regard to the time of the Lord's Supper, that he should have satisfied himself with this vague and indefinite language seems incredible." The hyper-critical theory, *i. e.* of an irreconcilable discrepancy is scarcely any worse than this.

It is to be remembered that St. John's gospel was written considerably after the others; and that it is largely supplemental in character. He supplies many details omitted by the other evangelists, and omits many incidents narrated more at length by them. For example, he gives us no detailed account of the institution of the Holy Supper. He does not definitely state

*Harmony, p. 190,

†In Meyer on John, p. 403.

that the Last Supper was the Paschal meal, but his whole account presupposes this. A close study of his narrative ought to convince any one, who has no pet theories as to the origin and composition of the gospels to maintain, that it was the Paschal Supper. All the attendant circumstances make it equally clear that this supper is identical with that of the Synoptists. "There can be no reasonable doubt that this meal was the same as that at which the Lord's Supper was instituted as related in the three evangelists."* Consult John 13 : 2, 4, 26, 27, 30 ; 18 : 1. But let us examine the arguments urged in proof that this was not the Paschal Supper, and hence that, according to John, Christ was crucified on Nisan 14th. It is claimed "If we read St. John's gospel alone, no one would doubt that our Lord was crucified on the 14th, and therefore did not partake of the Passover."†

(1) It is argued that John 13 : 4 fixes the time of this supper as before the Paschal meal. The strength of this argument lies in the force of the preposition "before," and the interval of time it indicates. It is taken to mean at least a day before. But this is certainly straining a point to accommodate a theory. Meyer calls it "an arbitrary assumption."‡ It may be used very indefinitely, as with us, and instead of a day or so before, may mean an unappreciable interval prior to, *i. e.* in general at the same time. Before the Paschal meal had rightly begun, "he riseth," &c., and yet this could be said to have taken place "during supper." We use the preposition in this manner. The phrase "before the feast of the Passover" is often taken to modify the main proposition. But it is maintained that it may modify either of the subordinate propositions. Norton translates it, "But Jesus, before the feast of the Passover, knew that the hour had come for him to pass from the world to the Father, and having loved his own who were to remain in this world, he loved them to the last."§ "We conclude then," says Dr. Andrews in his extended and excellent discussion of this point, "that from the note of time 'before the feast of the Passover;' nothing definite in regard to the time of the Supper can

*Alford I., p. 840. †Wright in *Biblical World*, Sept. 1893. ‡On John 486
 §Andrews, p. 466.

be determined.”* It seems very strange that this phrase should be interpreted to fix the date of what follows, especially in view of the strong evidence that the Supper that follows this statement was the Paschal meal. But if strict exegesis determines that this phrase does refer to a time prior to the feast of the Passover—as we believe it does not—yet it may be urged that St. John almost habitually used the term “feast of the Passover” in a wider sense to include the whole festival of unleavened bread. It is claimed by some that ordinary Jewish usage counted the first day of the feast not from sunset of the 14th but from the morning of the 15th. Schaff observes, “before the feast of the Passover,” does not mean a day before (which would have been so expressed, compare 12 : 1) but a short time before, and refers to the commencement of the 15th Nisan.”† In this sense all ground for doubt or the assertion of discrepancy disappears. Robinson, whose judgment is entitled to great weight, is very decided: “In this view, the phrase in question does not mean ‘before the Paschal Supper,’ but ‘before the festival of the Passover,’ that is, of unleavened bread. (Luke 22 : 1). It is equivalent therefore to the English *festival-eve* ; and here marks the evening before the *festival* proper of seven days’ continuance. * * It is therefore evident that this passage does not sustain the inference attempted to be drawn from it.”‡ Dr. Robinson§ is equally strenuous in maintaining that John 13 : 1 fairly interpreted offers no argument that this supper was not the Paschal meal. We feel warranted in concluding then that this passage *does not* prove that the supper of John took place before the Passover Supper.

(2) The second argument usually employed to prove that this was not the Paschal Supper is derived from John 13 : 29, where, upon the departure of Judas from the supper-room, some of the disciples supposed that Jesus had privately told him to purchase some articles necessary for the feast, or to make some provision for the poor. It is urged that this mere supposition proves that this meal was not the Paschal feast, for how could the disciples

*Id., 467.

‡Harmony, 190.

†Christ. Church, Vol. I., p. 134.

‡Broadus’ Harmony, p. 255.

suppose Judas was to purchase something for the Paschal Supper, if that supper was already in progress? Westcott: "On the 15th such purchases would have been equally illegal and impossible."* Weiss: "Now, such a supposition would be clearly impossible if the feast had already begun with the meal for which such purchases were chiefly necessary; and on the eve of the feast when each one was obliged to sit at the festive supper, no buying and selling could have been thought of. The alms to be distributed were, of course, intended to provide a Paschal Supper for the poor."† This last statement of Weiss is entirely gratuitous. Meyer takes the same ground,‡ as against Weiseler, Tholuck, Lange, Luthardt, Hengstenberg, Bleck and others. Farrar holds to the same view with Meyer and Weiss. This is the line of argument. But to this it may be replied:

(a) That the disciples merely *supposed* that Jesus said something of this kind to Judas. Jesus had said, v. 27, "That thou doest, do quickly." The disciples evidently heard that, but they did not know "for what intent he spake this unto him." They simply supposed Jesus had said one of two things, either of which, as will appear later on, was possible, and might have been probable at that time. "In the confusion and excitement of the scene such a mistake was not unintelligible."§

(b) This argument proceeds upon the assumption that "feast" in this verse necessarily means the Paschal Supper. But it *may* mean the whole festival, having particular reference to the part of the feast yet to come. A collation of all the passages in John's gospel translated "feast" as referring to the Passover seems to indicate that he generally uses the term not of the Paschal Supper, but of the whole festival. This certainly is true in John 2 : 23, which the revisers have rendered "during the feast," *i. e.* the whole Passover festival. So also in 6 : 4; 11 : 56. It can scarcely mean anything else in 12 : 12, 20, and a common-sense interpretation of 13 : 1 would render it similarly there. This general usage of St. John is accounted for by scholars on the ground that he wrote later than the other evangelists and after

*Introd., p. 338. †III., 275. ‡On John, 398.

§Edersheim, Temple, 346.

the destruction. "To him the Jews were no more the holy people of God. Rejecting Jesus, and afterwards his apostles, they had themselves been rejected. Everywhere he speaks of them distinctly as 'the Jews,' formerly the Church of God, but now cut off, and as a body standing in a hostile attitude to Christ, and to that new, universal church, composed both of Jews and Gentiles, of which he was the head."*

This whole argument is strengthened by a consideration of the peculiar offerings of the 15th Nisan called the Chogigah. Edersheim writes, "The Chogigah, which was strictly a peace-offering might be two-fold. The first Chogigah was offered on the 14th of Nisan, the day of the Paschal sacrifice, and formed afterwards part of the Paschal Supper. The second Chogigah was offered on the 15th Nisan, or the first day of the feast of unleavened bread. * * In reference to the first Chogigah, the *Mishnah* lays down the rule, that it was only to be offered if the Paschal day fell on a week-day, not on a Sabbath, and if the Paschal lamb alone would not have been sufficient to give a satisfying supper to the company which gathered around it."† The Paschal Supper itself was of a serious and solemn character; that of the Chogigah was of a much more joyous nature. Now the very circumstances attendant upon our Lord's Paschal Supper with his disciples, makes it possible and probable that some of the preparations necessary for the Chogigah of the 15th had been omitted, and nothing could hence be more natural than the supposition that Judas went forth to buy some things necessary for the festive offerings of the next day.

(c) The argument also assumes that on account of the festival character of that night no articles could have been purchased by Judas on the evening following the 14th of Nisan, and hence the supposition of the disciples makes it certain that this supper of John was at an earlier date, probably on the evening following Nisan 13th. But Edersheim effectually disposes of this argument. "Sufficient here to state that the provision and preparation of needful food, and indeed of all that was needful

*Andrews, p. 470. See also Meyer on John, pp. 22, 38, 72.

†Temple, 186.

for the Feast, was allowed on the 15th Nisan. And this must have been specially necessary, when, as in this instance, the first festive day, or 15th Nisan, was to be followed by a Sabbath, on which no such work was permitted."* Dr. Edersheim quotes the Mishnah in support of his position.

(d) On the whole, then, a fair interpretation of John 13 : 29 strongly favors the view that this was the Paschal Supper. Had this supper taken place on the evening following the 13th Nisan, a whole day before the celebration of the Passover, there certainly was no occasion for haste on the part of Judas in purchasing the necessary articles for that supper. He had all the next day before him on which to attend to this. Besides they must have been the less important articles, as the Paschal lamb had to be selected by the 10th Nisan. But if this supper occurred on the evening following the 14th, then haste was needful to purchase all that might yet be required for the festive offerings of the 15th. "In the Paschal night, when the great temple gates were opened at midnight to begin early preparations for the offering of the *Chogigah*, * * which was not voluntary but of due, and the remainder of which was afterwards eaten at a festive meal, such preparations would be quite natural. And equally so, that the poor, who gathered around the Temple, might then seek to obtain the help of the charitable."† Indeed it is unnatural to suppose that Judas would have gone out on the evening of the 13th to seek the poor towards midnight, and it is exceedingly natural to suppose that he would go out on such an errand on the evening of the 14th, for at that hour they would be gathered about the Temple.‡

(3) It is argued from John 18 : 28, "and they themselves went not into the judgment hall, lest they might be defiled; but that they might eat the Passover," that the Jews had not yet eaten the Passover, and therefore the supper of John was not the true Passover meal. The question here turns upon the meaning of the clause "that they might eat the Passover." Does it refer to the festive offerings following the Paschal meal, or to the

*II., p. 508.

†Edersheim, II., p. 508.

‡So Josephus, Steir, Andrews, Luthardt, Robinson, *et al.*

Paschal meal itself? Meyer boldly affirms the latter: "Since 'to eat the Passover' throughout the New Testament denotes nothing else than to eat the Paschal meal, * * it is thus clear that on the day, in the early part of which Jesus was brought to the procurator, *the paschal lamb had not yet been eaten*, but *was to be eaten*, and that consequently Jesus was crucified on the day *before the feast*."* So Weiss,† Farrar,‡ Westcott.§ In reply it may be urged:

(a) That while the phrase "to eat the Passover" in the Synop-
tists does usually refer to the Paschal meal, it cannot be shown
that it always does so in John. Indeed his references to the
Passover usually refer, as we have seen, to the whole festival, and
if this be so, it certainly is allowable that "to eat the Passover"
with him may mean to partake of other festive celebrations in
connection with the Passover, as for example the *Chogigah*. Dr.
Robinson admirably argues this point.|| Westcott claims that
"nothing but a determination to adapt these words to a theory
could suggest the idea that 'eating the Passover' applies to any-
thing but the great Paschal meal."¶ Farrar claims that "there
was nothing specifically Paschal about it" [the *Chogigah*].**
And Dr. Edersheim thus answers him, "Dr. Farrar should have
paused before committing himself to such a statement. One of
the most learned Jewish writers, Dr. Saalschütz, is not of this
opinion. He writes as follows:

'The whole feast and *all its festive* meals were designated as
the Passover. See Deut. 16 : 2, Compare 2 Chron. 30 : 24, and
35 : 8, 9.' " And then he quotes from the Talmud, "What is
the meaning of the term Passover? (Answer.) The peace-
offerings of the Passover." "As a rule the *Chogigah* was al-
ways brought on the 15th Nisan, and it required Levitical purity.
Lastly, Dr. Farrar himself admits that the statement of St. John
must not be too closely pressed, 'for that *some* of the Jews must
have even gone into the judgment-hall without noticing the
defilement is clear.' "†† "Here both the Old Testament and

*On John, 486.

†III., 276.

‡II., 476.

§Intro., 337.

||Harmony, p. 191. ¶Intro., 337. **II., p. 477, note. ††Temple, p. 346, f.

Jewish writings show, that the term *Pesach*, or 'Passover' was applied not only to the Paschal Lamb, but to all the Passover sacrifices, especially * * the *Chogigah*. No competent Jewish archaeologist would care to deny that *Pesach* may refer to the *Chogigah*, while the motive assigned to the Sanhedrists by St. John implies, that in this instance it *must* refer to this, and not to the Paschal Lamb.* See also Andrews' full discussion.†

From the general usage of the term, therefore, and from St. John's almost habitual usage we conclude that this verse is not proof positive that the Jews had not yet eaten the Paschal Supper.

(b) As to the matter of defilement. The chief priests feared to enter the palace of Pilate, a Gentile, for fear of ceremonial uncleanness. The evidence, however, seems to be overwhelming that defilement contracted by entrance into the house of a heathen lasted only for a day. "A person who had so become Levitically unclean was technically called *Tebhul Tom*, 'bathed of the day.' "‡ The testimony on this point appears to me conclusive. The defilement would then cease with sunset and after the polluted person had bathed, and the Paschal meal could then be eaten. Entrance into Pilate's judgment-hall would have rendered these chief priests ceremonially unclean and debarred them from partaking of the *Chogigah* or festive offerings on that day. But it would not have prevented their eating the Paschal lamb in the evening after sunset. The argument from this verse is therefore inconclusive; it is rather a strong confirmation of the fact that they had eaten the Paschal Supper the night before, and did not wish to render themselves ceremonially unfit to participate in the glad services of Nisan 15th. If this had been the morning of the 14th Nisan, they could have gone into Pilate's palace and still have eaten the Paschal lamb in the evening. See also Andrews, p. 471.

(4) Another passage relied upon for proving that the supper of John was not the Paschal meal is John 19 : 14. "And it was the preparation of the Passover." It is claimed that the day thus designated was the day on the evening of which the Paschal

*II., p. 568.

†p. 471.

‡Edersheim, II., 567.

meal was eaten, and hence a day of preparation for the Passover. So Meyer,* Weiss,† Westcott,‡ Farrar.§ If this is true then Christ was crucified on 14th Nisan. But is it true? The word *Parasceue*, or 'Preparation' occurs in Matt. 27 : 62, Mk. 15 : 42, Luke 23 : 54, John 19 : 14, 31, 42. All four evangelists agree in stating that Christ was crucified on a Preparation day. Mark and Luke agree in putting this day immediately preceding the Sabbath, and John before a Sabbath which he calls "a high day," 19 : 31. According to Mark and Luke, then, it was the Jewish Saturday, our Friday, and against this Matt. 27 : 62, John 19 : 31 and 42 cannot be urged. The issue lies with John 19 : 14.

Inasmuch as no work was allowed on a Sabbath a part of the day preceding was especially employed in preparing for the weekly Sabbath. Presently the whole day became known as the "Preparation," until this became really the name for the sixth day of the week. It was moreover the only day of the week that had a name, except the Sabbath.|| Westcott acknowledges this: "Friday was indeed *the* preparation for the weekly Sabbath, and as such it was natural that the name should be used for it so commonly that at last it became the proper name of the day."¶ "It appears, then, that among the Jews, Syrians, and Arabs the common word for *eve*, to which corresponds the Greek word for 'preparation,' meaning the preparation of the weekly Sabbath, became at an early date a current appellation for the sixth day of the week. That is, Friday was known as the *Preparation* or *Fore-Sabbath*; just as in German the usual name for Saturday is now *Sonnabend*, that is, 'eve of Sunday.' "** The weight of testimony seems to be strongly against interpreting this text as a preparation day for the Passover, though it is admitted that if this was the only passage giving us a note of time upon this important incident a natural inference might be that it was the day immediately preceding the Passover.†† But we hold that

*John, 508.

†III., 276.

‡Introd., 336.

§II., 476.

||This is recognized by the Revisers, John 19 : 14, 31 *et al.*, R. V.

¶Introd., p. 335.

**Robinson, Har., 192.

††Alford, Godet *in loc.* See also Schaff, Hist. Ch. Church I., p. 134.

the use of the term by the Synoptists and by John in the two other instances where the word occurs are decisive against any such interpretation, and therefore that no argument can legitimately be drawn from 19 : 14, that Christ was crucified on Nisan 14th. The whole question is very satisfactorily discussed by Robinson,* and Andrews,† and Kendrick.‡

(5) Some stress is laid, by those who contend for the 14th as the day of the crucifixion, upon John 19 : 31, "for that Sabbath was a high day." It is claimed that this justifies the inference that the first day of the feast, or the 15th of Nisan, which was itself a feast Sabbath,§ fell upon the weekly Sabbath. For this reason it was called "great." If this is correct then Christ must have been crucified on the 14th, and the Preparation day would be a preparation both for the Passover and the Sabbath. But that point remains to be proved. Indeed Edersheim claims that this Sabbath was called "a high day" because "it was both a Sabbath and the second Paschal day, which was regarded as in every respect equally sacred with the first—nay, more so, since the so-called wave-sheaf was then offered to the Lord."|| Robinson is equally as decided.¶ Until it can be definitely and positively shown that the coincidence of the 15th Nisan with the Sabbath of Passover week was the only circumstance that justified the designation of that Sabbath as "a high day," we are forced to conclude that John 19 : 31 offers no data for the settlement of this question.

We have now examined about all the passages urged in proof of the fact that the supper of John was *not* the Paschal meal, and we have seen upon what a weak foundation they rest. They all are taken from St. John's gospel, and we humbly submit that a fair, natural and common-sense interpretation of all these passages, bearing in mind the character of John's gospel, the time of its composition, the changed circumstances at that time, confirms rather than antagonizes the Synoptic narratives. We cannot but conclude that the supper of John was identical

*Harmony, 192. †p. 474.

‡Meyer on John, 498.

§Ex. 12 : 16.

||Edersheim, II., p. 613.

¶Harmony, p. 193.

with that of Matthew, Mark, and Luke, and that St. John offers nothing in contradiction to their account that the crucifixion took place on Friday, Nisan 15th.

This view is strengthened by several additional considerations.

1. The release of a prisoner, according to the custom of the Roman procurators, "at the feast" (Matt., Mk., Luke,) "at the Passover," (John 18 : 39.) shows that the Paschal festival was then already in progress. "Hence the release of Barrabas, and with it the crucifixion of Jesus, could *not* have taken place (as Dr. Farrar supposes) on the 14th of Nisan, the morning of which could *not* have been designated as 'the feast,' and still less as the Passover.' "*"

2. By astronomical calculation, "which shows that in A. D. 30, the probable year of the crucifixion, the 15th Nisan actually fell on a Friday (Apr. 7), and this was the case only once more between the years A. D. 28 and 36, except perhaps also 33. Consequently Christ must have been crucified A. D. 30,"† and if so on Nisan 15th. These calculations are strongly relied upon by McClellan. Prof. Adams in McClellan's *Harmony* exults in the testimony of the very heavens to the harmony of the gospels.

3. The occurrences of the afternoon of the death of Jesus are more easily accounted for on Nisan 15th than they could be on Nisan 14th. Jesus died at about 3 p. m. and at that hour on the 14th every household would be busy preparing for the Passover, and the head of every household would be in waiting at the temple courts for the slaying of his Paschal lamb. It is therefore, as Dr. Schaff says, "difficult to explain that they [the chief priests], together with the people, should have remained about the cross till late in the afternoon of the 14th * * and that Joseph of Arimathea with the pious women, should have buried the body of Jesus and so have incurred defilement at that solemn hour."‡ And it is no valid objection to this view that Nisan 15th was a feast Sabbath, and therefore such acts as the trial and crucifixion of Jesus, the buying of linen, the entomb-

*Edersheim, *Temple* 349, quoted from Wiesler.

†Schaff, *Christ*, Ch. I., p. 135.

‡Chr. Ch. I., p. 135.

ment of Jesus, Simon of Cyrene's coming out of the country (on the gratuitous assumption that he had been at work) would all have been unlawful and hence improbable. For a feast Sabbath was *not* as solemn as the weekly Sabbath and certain work was allowable on those days,* certain purchases were permissible,† the Talmud permits attention to the dead and the meeting of the Sanhedrin on Sabbaths and feast days.‡ Besides the whole history shows these chief priests to have been a set of hypocritical religionists who would scruple at nothing to destroy Jesus of Nazareth.

We may leave the question then, fully satisfied with the evidence that Jesus was crucified on the 15th of Nisan, and that there is no discrepancy between the account of John and that of the Synoptists. The words of Dr. Robinson will commend themselves: "After repeated and calm consideration, there rests upon my own mind a clear conviction that there is nothing in the language of John, or in the attendant circumstances, which upon fair interpretation requires or permits us to believe that the beloved disciple either intended to correct, or has in fact corrected or contradicted, the explicit and unquestionable testimony of Matthew, Mark, and Luke."§

*Lev. 23 : 7, 25, 35.

†Edersheim, Temple, 348

‡Tholuck on John 13 : 1.

§Harmony, 194.

ARTICLE V.

THE ORDER FOR THE BAPTISM OF INFANTS.

BY GEORGE U. WENNER, D. D.

The subject of this article has a practical interest for the ministers and churches of the General Synod. Twenty years ago an Order for the Baptism of Infants was presented to the Synod by the committee appointed to prepare liturgical forms, but in the face of adverse criticism it was finally rejected. The General Synod is without a regularly approved form for this most important act of initiation into the Christian Church. At the last meeting of the General Synod, the duty of preparing forms for ministerial acts was assigned to the committee on the Common Service. In view of a report from them on this subject, and for the purpose of calling attention to the questions involved in it, this study is presented to the readers of the *QUARTERLY*.

The earliest candidates for baptism were of course adults. The ceremonies were simple. But in the course of time, as the number of candidates from among the heathen increased, it was felt to be necessary to prepare them more carefully for the step they were about to take. The Lord's command to make disciples included the duty of teaching as well as that of baptizing. The course of instruction sometimes occupied two years. In the catechisations of Cyrill of Jerusalem and of Augustine, that have come down to us from the middle of the fourth century, we have models of Christian instruction and training.

But not only by means of the word did they seek to instruct the candidates, outward ceremonies and acts were also employed to convey spiritual teaching. Some of these were taken from the example of the Lord. Others suggested themselves, or may have been borrowed from heathen customs. The object of these ceremonies was to impress upon the candidate the importance of the step he was about to take, and to awaken in him the earn-

est prayer to be delivered from the power of darkness by which he had hitherto been held, and to obtain in reality the new birth which was offered to him in baptism.

In the fourth and fifth centuries, we find that the candidates for baptism were divided into three distinct classes, into each of which they were admitted by certain liturgical forms. First they were made Christians, *χριστιανοὺς ποιεῖν*, then Catechumens, *κατηχουμένους ποιεῖν*, then Competents or Elect, from which class they were finally admitted into the company of the Fideles. In each of these stages there were numerous exorcisms, symbolic acts, through which the necessity of deliverance from the powers of darkness was impressed upon the candidate. During the Passion season, immediately preceding the Easter baptism, there were frequent examinations or scrutinies. At one stage the text of the Creed and the Lord's Prayer was confided to them. It was a true pedagogical impulse, as well as ecclesiastical, that led the early church to withhold from the candidate the succinct statement of belief until he had thoroughly learned its meaning in the course of catechetical instruction. Then came the formal *redditio*, or repetition of the Christian faith, in which they were examined as to their knowledge, and their purpose to renounce the devil and all his works. Each class had certain duties and privileges, and as the candidates were admitted into the higher classes, they obtained increasing privileges in connection with the church service.

It would be interesting to study these various forms of *χριστιανοὺς ποιεῖν* and *κατηχουμένους ποιεῖν*, and to show their relation to the subsequent development of the baptismal service, but it would take a volume to do so and it is not necessary for our purpose.

In the course of time infant baptism became the rule and adult baptism became the exception. The forms for adult baptism were transferred to the baptism of infants, even though some of the symbolic acts, such as the exorcisms, had no significance in the new relation in which they were used. The scrutinies also, and the forms arising from a change of place where the liturgical acts were performed, some of them outside

the church, some of them at the entrance, and some of them at the baptistery itself, were nevertheless largely retained. Other changes in the life and condition of the church brought about the fusion into one form of what had formerly been separate liturgical acts.

As in some geological stratum one may read the story of the animal life of past ages, so we may distinctly read in the language of the old services of baptism the history of conditions and transitions that took place centuries before.

In the Roman form for the baptism of adults we may clearly trace the lines that mark the *Christianum facere*, the *Catechumenum facere*, the end of the first, sixth and seventh scrutinies and the beginning of baptism proper. Thus services that were formerly held at different times are here brought together into one act.

As in geology, so in liturgies, parts have been perpetuated long after the occasion for their use has passed away. In the latest English form for infant baptism published by one of the general bodies of the Lutheran church, one may find in the middle of the service such a sentence as this: "The Lord preserve thy coming in and thy going out, from this time forth even for evermore." This means that ages ago the catechumen had successfully passed the first six examinations and was now permitted on the Saturday before Easter to enter the church itself for the first time as a Competent. And upon his entering the church the minister greeted him with the *votum Davidicum*, Psalm 121 : 8. This is but one illustration of the fact that expressions were retained in the liturgical forms which had no longer any significance in the new order of things. It was proper to build upon the old foundation, but care should also have been taken to reconstruct in accordance with the needs of the later times. In Luther's first translation of the baptismal service, 1523, he thus criticises the form: "As yet I have no special changes to make, although I could wish it had been better prepared, for it has had unindustrious masters."

The Reformation introduces us to a most productive period

in the development of the baptismal service. Luther's first *Taufbuechlein* of 1523 attempted little more than a translation of the ancient order. Recent investigations however have shown that the forms consulted by him were not those in Roman use, but certain independent ones that were in force in various German dioceses. He retains the traditional forms and ceremonies. But in it he made one immortal contribution to the service, the famous prayer relating to the "waters of the flood" and "Jordan and all waters." So completely does it bear the marks of antiquity that the most careful efforts have been made by scholars to discover the mine from which this gem was taken. It went over into the English liturgy, and is to this day universally used by Anglican churches. Blunt, in his *Annotated Book of Common Prayer* says of it: "This prayer is not derived from the old office of the English church, but is probably of great antiquity. Luther translated it into German from the ancient Latin [!] in 1523 and it appears again in his 'Baptismal Book' of 1524 [?]" In point of fact there is no evidence that it is not a prayer of Luther's own composition.

In 1526 Luther published a revised form which differs from the earlier one mainly in the omission of some of the symbolic acts which had been in use in the ancient services. The various forms which subsequently came into use in the Lutheran Church are divided by Hoefling into three classes. The first class includes Luther's first book and the few that were constructed along its lines. The second includes Luther's second book and a majestic array of services that followed its plan, with such additions as the fulness of the church's new life seemed to require. The third consists of an important class of services starting with Schwaebisch-Hall, Brenz's, in 1543, and found mainly in South Germany. They assumed an independent, critical relation to the subject and were less influenced by the requirements of tradition.

All of these classes agree in that they object to the use of the Latin, to the consecration of the material substances in the symbolic acts, and to the multiplication of the symbolic acts themselves which had grown up in the catechuminate, and which

had nothing to do with the act of baptism. On the other hand many of them defended the use of "human traditions" over against ultraprotestants who denied entirely the right of the Church to create new forms.

Hoefling's analysis shows that the first and second classes, in their admonitions and prayers, were pervaded by this common thought, that the Church here presents an infant, a child of sin and wrath and earnestly prays for help and grace in baptism that it may become a child of God.

The third class largely ignores this thought, and represents the present congregation as using the divine ordinance in the name of the Lord and his Church. It also does away entirely with the symbolic acts which had been inherited from the catechumenate, such as exsufflation, signation and exorcism.

The question as to the use or the omission of these symbolic acts, especially that of exorcism, has been a fruitful source of theological litigation. But fortunately, there has never been a serious doctrinal difference among Lutherans on the subject. It is universally conceded that they belong to the *ἀδιάφορα*. Only the Reformed position, that they had no right to exist, was stoutly contested. Exorcism is not used now in any of the modern Lutheran liturgies, not even by Loehe, although he says of it that, properly understood, it belongs to the fairest and most majestic products of the liturgic field.

A number of questions, practical as well as doctrinal, remain to be considered, but their consideration must be deferred. Should the words of institution be used in connection with this sacrament as uniformly as in the case of the other? What is the relation of the gospel of the little children, Mark 10th, to the order? Is renunciation of the devil an essential part of the order? What is the relation of the sponsors to the service? Should the Creed be tradited or reddited? Should the minister say Dost thou believe? Or should he say We believe, &c.? What should be the character of the addresses or admonitions, and to whom should they be directed? These and other questions may perhaps stimulate the readers of the QUARTERLY to a further study of this interesting subject.

ARTICLE VI.

THREE THIRDS OF A MAN AND HIS EDUCATION.

BY HENRY C. HAITHCOX, D. D.

There are three things man cannot get away from—himself, the world, and God. And these three are three realities. Man is a reality between two realities. He is conscious of both. He bears the image of both. He sustains a vital relation to both. His education has to do with both, and especially with him and his poise between the two. Sometimes one of these is in the ascendancy and then the other. At one time the trend of thought is Godward, at another time it is worldward, and then at yet another time it is manward. When Jehovah said to man, "Subdue the earth," thought ran earthward. When the voice said, "Worship God," then thought went Godward. When Wisdom said, Take heed unto thyself, thought flowed manward. God looks to man. The earth points to man. What is man? That is a question more than three thousand years old, and yet it is ever new. It is an interrogation point of fire—a burning question. Out on farm and field the answer is, Man is monarch over earth and beast. In the office he is known by name and by number. In the shop he is a third somewhat between two machines—not quite a machine yet a connecting link between two machines. Which is the greater, the man or the machine, does not readily appear in the running and rush and clatter for results. Not until you see the man who stands behind that machinery from whose head flashed the thoughts that run and rush and clatter through that iron and steel, do you say, Man is a maker, thinking, talking, acting like God. Even in the school-room he is sometimes confounded with a figure from the multiplication table and quite lost behind it, as if he were only a thing. Is man only a figure? And a back number at that? No; he is a figurer, in the present tense with future in promise. He is a person forming figures, arranging them so

they tell values, uses, places, relations, results. He makes figures tell the truth and he makes figures lie too—just like his words. He is a person, turning this way and that way, saying this or saying that, telling the truth and telling the lie, loving the world and grumbling about it, blessing God and cursing him—what shall we do with him—with this self-willed, autocratic, many-sided, personal being, we call man? Educate him? Yes, that is it precisely. Educate him, not a part of him, but him in his completeness. That is what we mean by three-thirds of a man and his education.

As a person man is a unit, one agent with various faculties and capacities, expressing himself through words and acts, yet concealing himself behind the little pronouns, I, thou, he, she, and sometimes it.

He is also spoken of as a dual being, composed of soul and body, spirit and matter, the point where two worlds begin.

He is said also to be a trinity of body, soul, and spirit, a *sarx*, a *pseuche*, and a *pneuma*, all in one person.

Then a little further analysis makes him quadruple, and he is spoken of as physical, intellectual, moral and religious, a four-fold being needing a four-fold education in order to be a well rounded man.

And yet onward goes the analysis and the *physical* man appears as four-fold. With every one of his 200 bones in its place he is a better mechanical structure than any mechanic on earth could make, though he be only a skeleton man.

Then hiding away this death-like frame work are 500 muscles each having its special use, and so arranged, and so elastic, as no master inventor on terra firma could devise—voluntary and involuntary muscles, contractive and relaxive, with tendons gripping the bones with a force of a hundred pounds to the square inch, man begins to appear in his strength. Then there are 18 pounds of liquid life running through these 500 muscles and 200 bones, feeding them, and giving them color and strength. Thus out from a pumping heart to finger and toe tip flows the life blood; back from finger and toe tip goes the current, circulating freely, making man red with life, a creature of perpetual

motion, always active, never resting, until the angel of death touches the heart and then arteries and veins, muscles and bones collapse, and they lie in ruins.

But the finest part of this physical man we have not yet seen. The nearer we approach the personal man, the thinking, reasoning man, the finer the material, the more intricate the way, and the more wonderful the display of genius and power. Running through the bones, muscles, arteries, veins, are thousands of nerves, touching every needle point of surface and all centering where the person sits enthroned, receiving messages from the world and sending forth messages to the world and to the God over the world. No system of telegraphy conceived by man, nor burglar alarm for office, bank or home, can compare with the electric system of God in every man's body for the personal man who lives within.

Hitherto we have been in the outer courts of Man-soul. Education has to do with these, but chiefly with man in the holiest of all. Beyond where bones articulate, muscles grip, heart pumps away in where crimson fades into white and where nerves concenter, there stands the man whom we want to educate. He is the man whose nerves are thoughts, whose muscles are morals, and whose backbone is eternal purpose. He thinks, feels, wills. His understanding is logical, his reason is comprehending. His behests are for the right, his warnings against the wrong, his action like a god. And for reason. Light from God falls on his head. Breath from God quivers on his lips. He feels the presence of God deep in his soul, he is in touch with the world, he knows himself. There he is a self-conscious, world-conscious, God-conscious, man. In him are the data of the final philosophy, of the true religion, and the perfect education. Man, a personal spirit in three-fold consciousness, is the problem of the ages. Solve this problem, harmonize these three factors in one perfect man and you solve the problem. This is the work of education, to harmonize, develop, perfect, these three in one.

I. *First, man is conscious of himself.* He says, *I* and *me* with emphasis. He is conscious of himself as distinct from every

other. He says I, thou, he, she, it. There stand those pronouns. Knock them down if you will. They rise again before you can draw your breath to strike again. They are as immortal as self-conscious man. Better let them stand. They are effects, exponents, proofs of something real—what? A self-conscious personal spirit we call man.

Now that is one-third of the man whom we are talking about and trying to educate. To educate this one-third means anatomy, physiology, hygiene; it means mental and moral science—intellect, sensibilities and will; it means anthropology, historic, scientific, philosophic. To educate well this third of man, this self-conscious third, is no small matter. It means right thought, right relation between soul and body—what they are and how they should dwell together and bless each other.

II. *Then there is a second third* which most people regard very important, viz., the world consciousness. We love this rock laid and stone built world. It gives us food, raiment, and a home for three score years and ten. It furnishes us with play grounds, flower gardens, singing birds, and fields for the display of our powers. Its landscape is beautified with rivers and lakes, and becomes sublime in sea and mountain. Her rock, iron, silver, gold; her sun, moon, stars, of all which we are conscious, and want, long to know, to love, to use and to enjoy. To educate well this world consciousness means geography, geology, mineralogy, botany, entomology, ornithology, zoology, astronomy—all the natural sciences and physics and chemistry, and no small part of man's education is this. It means a knowledge of all the big world about us of which men talk so much, and for which men have fought so much to get and to keep. How to possess the world, how to use it, how to be at home in it, is one-third of the goal of man's education.

III. *Then there is the third third of man that needs educating—*
HIS GOD-CONSCIOUS THIRD. His words and his acts tell us that he is conscious of himself. His words and his acts tell us that he is conscious of the world. His words and his acts tell us that he is conscious of God. Take away all those words that have come out of man's consciousness expressive of a supreme ruler

and you rob his language of much of its wealth. Language from man's soul concerning God means as much as language from his soul concerning the world. Foolish is he who denies the reality of either. Words, words, words, man's language is not words and nothing more. Words stand for thoughts, feelings, purposes, acts, places, persons and things. Even those words that describe the fictitious, and the ideal presuppose the true and the real. Language concerning God means as much as language concerning man or the world.

Then there are altars, tabernacles, synagogues, temples, churches, all over the earth and from time immemorial. Whence came they? Out of man's deep consciousness of the mighty God over all. From self come thoughts, words, acts that mean a real self. From the world come thoughts, words, acts that mean a real world. From God come thoughts, words, acts that mean a real God. Man, World, God. Three mighty realities. Self-conscious man stands and will not down. The world exists and will not away. God is and will not vanish. These three mighty, relentless realities stand in man's consciousness co-eternal with man's waking into conscious manhood. If he open his eyes they stand there. If he shut his eyes they stand there. If he try to explain them away they stand there. What shall he do about it? In the midst of two man consciously stands. He cannot hie himself away from such environment. Wherever he goes the world is on one side and God on the other. What shall he do about it? Acknowledge all and shape thought, word, conduct accordingly. How is that? So that self, the world, and God shall stand in right relations. What are right relations? This is the work of our schools to point out and help bring about.

It has been said, and few doubt it, that we are in troublous times. Why? There is a cause. What is it? It is educational and two-fold—selfish worldliness. Too many schools have been putting the emphasis on self and the world so long that man lifts himself up as lord and then does anything to get the world. Man is selfish, ambitious, proud, covetous. He wants the world. He drops in gold and makes it god. He

chooses silver rather than a good name. His education is naturalistic, worldly, selfish. So with hundreds of thousands trying to swallow one another to get a little more of the world that they may by form of right call their own, it is no wonder that labor and capital, man and man, and combine and combine, are having a hard time of it.

Thought is wrong. The spirit of man is wrong. The education is wrong. There is too much, relatively too much, education of the self and of the world-consciousness. Only two-thirds of a true education. The great question in too many of our schools begins and ends with, How get on in the world? Ah, but did it stop there it would be better. But it is the question in the home, too. Schools are selected that promise short cuts to big money; that offer most world knowledge; that promise position. Men and boys talk too much about how to get money, not how to *earn* it, and much less about how to build up a good character, forgetting that a good name is rather to be chosen than great riches, and loving favor rather than silver and gold. Such is a result of educating man too liberally on his earth side. It leaves self and the world in conflict, and man a one-sided monster, defective in morals, and in religion a hypocrite or a nondescript. How change this current? How balance up man? Let this two-thirds of a man go on reproducing himself, striving, contending, fighting until he monstrously destroys himself? Even sin is self-destructive. No, not that way. The spirit of God in man, making for righteousness, says no. Then how? This way:

1. Teach our boys and girls to know themselves, and to be true to themselves. But do not stop there. To know only thyself is to know little and not that little well. To know thyself well is to know more than thyself. It is to know thy better self and what is thy place and thy relations. To make self knowledge preëminent is to become selfish, high minded, autocratic, and come into the condemnation of the devil. Satan himself is the protege of all such.

2. Then the next step is to learn to know the world. But do

not stop here. Even though thy knowledge of self and of the world be great, yet thou art then only two-thirds educated. Put the world into the hand of a selfish heart, gold and greed together, and you have a Judas ever. Schools that teach man chiefly his own importance and how to get the world, send forth Judases from their walls: Where nothing broader than geography, nothing deeper than geology, nothing higher than astronomy, nothing greater than anthropology, is taught, men grow into monsters of frightful mien who become world wreckers.

The education needed is that which puts emphasis on man's relation to God as well as to the world—that makes man godly and then the world will swing into right relation. God is over all blessed for evermore. Neither hath he left himself without witness in the consciousness of man. He looms up there with the world to be as real to man as the world can be, and to be more mighty for man's weal. Right character comes by keeping man intelligently and affectionately conscious of God, seeking to think his thought and speak it out in word and life. Then man is reverent but not superstitious. Then he is pleased with himself but not selfish. Then he loves the world but he is not worldly. Then he uses the world and abuses it not. He stands in the sancity of God's idea for him. He is three-thirds of a man, every whit. He is God's man with God's education for him. Save Christ on this side of heaven there is nothing grander than such a man. Such a man it is the work of the Christian college to make.

Do you ask now why it is the peculiar function of the Christian college to make such men? Because a Christian college is God's school to make such men. Christ is God's setting forth of the perfect man—God's full, perfect, final expression of himself for humanity and the world. Christ is the Word of God with all the fullness of God for all men. In Christ are all the treasures of wisdom and knowledge. He is God's explanation of the world, whence and how and why it is. He is God's reconciliation of the world and of man to himself. He is God's thought, love, purpose, victorious in a restored harmony between God and man and the world. In Christ God-consciousness

over-masters, self-bows to God in love, the world submits, and man is glorified and the world transfigured. That is why a Christian college is God's school for man. It is founded in Christian faith for the teaching of that faith and life. God-consciousness of a Christian type is enthroned there. God's thought, love, idea, life in Christ, are taught there. The man, the whole man, the personal man, as he knows himself before God and facing the world, is educated there. Yes, the Christian college is God's school for God's man.

Russia's Tolstoi says that humanity has three stages of development: the barbarous, the age of the savage; the social, the age of Cæsar; the Christian, the age of Christ.

Another has said, "There are three steps in the Santa Scala which the Race is painfully and slowly ascending: Barbarism, where man cultivates the body, the age of Homer; Civilization, where men cultivate the intellect, the age of Socrates; holiness, where men cultivate the soul, the age of Jesus." *

And Germany's Rosencranz says, "Not philosophy, but Jesus of Nazareth, freed the world from all selfishness and all bondage."

We have now come to that period of the Christian age when our horizon is enlarged. We see what was good in the age of Homer and utilize it without becoming barbarians; we see what was good in the age of Socrates and utilize it without becoming too intellectual; and yet more than civilized, even more than humanized, veritable Christians. We are beginning to see as never before that Christianity is the religion of humanity, and that a Christian education is all comprehensive and the only education that will measure up to God's idea for man. Christ is God's man for every nation, and God's school for all is the school whose chief corner-stone is Christ, whose capstone is Christ, whose vivifying spirit, teaching principle, and presiding genius, is Jesus of Nazareth, Son of God and Son of Man. Such a school saves men from barbarism, makes more than civilized, teaches more than naturalism and humanism, teaches the fullness of divine truth, develops the fullness of the divine life, and harmonizes the world and man with the Father Almighty,

Maker of heaven and earth. Christ is the heart of God in ideal and true manhood. He is the wisdom of God for all true education. He is God's center of gravity for humanity. Not until our educational forces are pivoted on him will they come into balance, and God's own three-thirds of man be symmetrically, harmoniously, truly, perfectly, educated, and all things become new.

I am glad that Lutheran theology and Lutheran education are Christo-centric. So are the prophets and the apostles. So is the Holy Ghost in his teaching. And all this means that God's agencies for the regeneration of the world, for the harmonizing of all with himself, are Christo-centric. Our education, to be in harmony with the divine thought, plan, purpose—to have the uplift of God in it—must center in Christ.

It has been said that all our schools are Christian, even our common schools' and State colleges. As compared with the schools of China, Asia, and India, where the schools are Confucian, Mohammedan, and Buddhistic, they may be said to be Christian. The dominant religion of the country is Christian. Therefore the schools of the country are Christian. But the country opens its door as wide to Judaism and Confucianism, and Mohammedanism, and Buddhism, as to Christianity. "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." One religion is as free as another. And so our school is a religious nondescript. All this, it may be, because of the sufferance of Christianity in a government of the people, by the people, for the people. But our State school is not a positively, clear cut, Christian school. It may be better than heathen, better than purely naturalistic or humanistic, but it is not up to the standard of a Christian school required by the Church of Jesus, the Christ. It lacks the masterfulness of the Christian idea, and in the degree that it lacks in this, just so much it comes short of God's best school for God's best man. The Christian Church cannot rest content, cannot cease effort, until she has the best.

This is an age of combines. Individual competition is fading away and being lost in a pooling of interests. This spirit of the

times is affecting our educational forces. Even here it is in the air, if not yet articulated; so we must do great things or nothing. Let us cluster our educational forces about a great Cæsar who has plenty of money and mighty equipment. Great is the University of Cæsar. Build your ecclesiastical dormitories around about. Have one educational omnibus for all the State and for all the churches of the State. All aboard!—for where? Echo answers, "For where?" Great big schools is the demand of the *zeitgeist*. But hark! A voice. It is the voice of Dr. J. Stanley Hall. Hear it: "Our institutions are sometimes too large for either the best moral or intellectual ends."* Hark again! Another voice. It is the voice of one who taught in Canada, in the United States and in Europe: "A large school is nearly always a hot house of mediocrity in scholarship and Philistinism in morals."†

The big school of Cæsar is predominantly naturalistic and humanistic. The world-consciousness and self-consciousness are fed more than the God-consciousness. Such is the kind of meat doth this our great Cæsar eat. Unbalanced thinking means unbalanced desires and unbalanced character. However limited in its means, however cramped in its teaching force, it is the little church college, pivoted on Christ, which gives poise to thought and balance to character—God's school for God's man.

I believe in creation. I also believe in development. There is a mighty struggle for life. Life's dynamic is egoistic. This egoistic force can never wholly cease. Self-preservation demands it. This is the human phase of life's struggle. It is the natural. First the natural and then the spiritual. First the egoistic and then the altruistic. Spencer, in his *Data of Ethics*, talks about them. Others have written about them. And now comes Dr. Drummond, and says, there is spiritual law in the natural world as well as natural law in the spiritual world. And this spiritual law shows itself in the altruistic dynamic which is the rising power making for righteousness among men, balancing selfism with otherism. Altruism, the love of another, is as

* *The Forum*, April, 1894, p. 158.

† Thos. Davidson, *The Forum*, July, 1894, p. 577.

necessary to the welfare of society, as egoism or self-love. To harmonize these in the personal man rather, to develop these in harmony in personal character, is the work of the school. But that school that is naturalistic and humanistic in its teaching enthrones egoism, and leaves man selfish. To correct this we need to pivot and balance ourselves on him who came not to do his own will, but loved us, and gave himself for us. In him altruism was in the mastery harmonizing egoism with it, showing us the man without sin, the perfect man. That school pivoted on him, balanced on him, is the school of highest, truest, divinest development—God's school for God's three-thirds of a man.

ARTICLE VII.

HELPFUL CO-OPERATION.

BY REV. JOHN E. BUSHNELL, A. M.

Just before the United Synod was formed in 1886, the closer and more general union of our English-speaking Synods was urged in the QUARTERLY. The *Observer*, *Evangelist*, *Lutheran*, *Workman*, *Our Church Paper* and the *Visitor* have published also the most encouraging promises for union in love and labor. The union of the Scandinavians effected at Minneapolis, in June 13, 1890, was in keeping with this general demand for closer fellowship. The events generally for the past decade show a growing desire for working fellowship along helpful lines. There seems to be, however, little disposition to force this desired union by a destruction of existing organizations. The tendency is rather in the direction of a more secure establishment so as to "strengthen the things which remain." We are commanded to be watchful ever for the sake of that which seems "ready to die." We must work together in harmony and love despite synodical and other differences, which are a burden to us in the work.

When the General Synod was organized at Hagerstown, Oct. 24, 1820, many hoped the whole Lutheran Church in America could be united in this one representative body, as the churches

had been united in the historie ministerium of Pennsylvania, organized in 1748, the first and for many years the only Lutheran Synod in this country.

The declared object of the General Synod was to unite the various district Synods, which had been organized in the several States, and thus promote the harmony, efficiency and success of the churches generally. All of the district bodies except the recently formed Synod of Ohio were so united and for forty years the great majority of the new Synods formed were regularly united in the one General Synod. The steady growth of the churches from only 850 in 1820 to 10,000 for 1895, continued in the happy fellowship of the one general body, until 1862 when the Southern Synods were not represented because of the conditions of the fratricidal war. While a new general body has been organized in the South, the spirit of working fellowship is, perhaps, more fully realized in consequence of this fact, since here General Synod and General Council men work together, meet and part, in the best of fellowship, as an object lesson.

The following table affords a practical view of the growth in the General Synod, during the past decades :

1820.	*Synods represented at Hagerstown,	.	.	.	4
1829.	Synods represented at Hagerstown,	.	.	.	3
1839.*	Synods represented at Chambersburg, Pa.,	.	.	.	7
1850.	Synods represented at Charleston, S. C.,	.	.	.	16
1859.	Synods represented at Pittsburg,	.	.	.	26
1869.	Synods represented at Washington,	.	.	.	22
1879.	Synods represented at Wooster, O.,	.	.	.	23
1889.	Synods represented at Allegheny, Pa.,	.	.	.	23
1893.	Synods represented at Canton, O.,	.	.	.	26

The decrease from 26 to 22 synods, involved also the deductions made when the General Council was formed in 1866. It is thus seen that the high water mark of synodical representation reached in 1859 was not reached again until the 36th convention at Canton in 1893, at which time significant "Overtures, for Practical Co-operation, to all Lutheran Bodies in America" were introduced by the influential delegate of the new California

*Dr. Morris was Secretary in 1839.

Synod. The animus of these "Overtures" is fairly indicated in the following resolutions :

"3rd. For the furtherance of this object, a committee of five be appointed at this convention, to represent the General Synod in such possible conference, and that said committee be and is hereby authorized to confer with other said bodies in regard to the objects herein named ; provided, always, and it is herein expressly declared, that said committee shall have no power or authority whatever to bind the General Synod by any action it may take in conjunction with any other committee or committees ; and that it is invested with only confederal authority and shall report back to the next General Synod the results of its efforts.

"4th. That in the name of our beloved Church, and in the greater name of our Lord and Master, and appealing to the Searcher of all hearts for the integrity of our motives, we respectfully ask and hope for the kindest consideration of our Lutheran brethren, of this our fraternal overture and pray for the richest blessing of Almighty God upon it."

While the General Synod, with its marked increase of working power, in clerical and lay membership and prosperous institutions, represents only the same number of district Synods it had in 1859, the Lutheran Church as a whole in this country has now fifty-nine District Synods, thirty-five sub-Synods and four General Bodies with a communicant membership which is six-fold greater than what it was forty years ago.

As the 37th Biennial Convention meets at Hagerstown in the old St. John's Church where it was organized seventy-five years ago, where the pastor in charge has labored with good success for fully twenty-five years, while other strong congregations have grown up in the same place to illustrate the like increase at large, it is timely to expect some good results, when the committee on "Overtures" makes its report. In fact, the prayer of our blessed Saviour, which is the expression of every Lutheran heart, has already been wonderfully answered at home and abroad, both among us and in the whole Christian world, despite all existing differences and conflicting interests. It is

true, as Prof. Pieper has said so frankly in speaking* of *Church Union*, that "all *Christians* are already *one* in Christ. Christ's promise that 'there shall be one fold and one Shepherd,' (John 10 : 16), has been in the course of fulfilment ever since the times of the apostles, whenever a soul by true conversion was added to the communion of believers. All Christians actually agree on the main articles of Christian religion, namely, on the article, that they have forgiveness of their sins through faith in Christ alone, and not by their own works, although many of them are in external connection with heterodox churches, and, by infirmity, err in some parts of doctrine. For it is this faith that makes a man a Christian and unites him with the spiritual body of Christ."

"Nevertheless," he adds, "it is a deplorable state of things, that there are external communities differing in doctrine. Sects, as stated before, do not exist according to God's will and good pleasure, but only by God's forbearance. All Christians, therefore, should be desirous of a reunion, and earnestly labor for the same." Being associated in daily fellowship with the German Lutherans represented by Prof. Pieper, and knowing something about their substantial work, we shall labor for this most helpful fellowship, that we "may be perfectly joined together in the same mind and in the same judgment," (1 Cor. 1 : 10.)

This is practically the way we do with others in our interdenominational fellowship. To agree on main points does not mean that we agree on all points. When we meet Baptists, Methodists, Presbyterians and Congregationalists in any practical fellowship, there is no proposal to disorganize their institutions, or even to repudiate their teaching where the differences are well understood. We meet simply upon the basis of the truth we may hold in common, and may never betray the trust of either congregational or synodical obligations. The truth as we understand it is always our rule for faith and practice, and we can never surrender at this point. Organic unity must follow only the unity of the spirit, in faith and love as it is in the

*"Distinctive Doctrines and Usages," p. 136.

one Lord Jesus Christ who is "head over all things to the Church." (Eph. 1 : 22).

The Constitution of the General Synod as it was organized 75 years ago in Hagerstown was signed by delegates Schmucker, Geissenhainer, Muhlenberg, Lochman, Endress, Kunkel, Hensel and Stichter of Pennsylvania; Schaeffer and Mayer of New York, Schmucker and Shober, of North Carolina, and Schaeffer, Kurtz, and Schryock of Maryland, who represented also the churches in Virginia, since this field was embraced in the Maryland Synod until 1830, when the Virginia Synod was organized. These fathers in the faith, Lochman, Kurtz, Schaeffer, and Shober with others suggest hallowed memories, and their labors of love in the face of a flood-tide of fanaticism, should never be forgotten.

While the fratricidal war made the first break in the organic union of the 26 synods represented in 1859, the spirit of brotherly love which brooded over the convention at Charleston, S. C., in 1850, and at Winchester, Virginia, in 1853 was alive in the hearts of our Christian people on both sides of the bloody line. The majority of those who led the contending forces for Church and State in these painful issues for separation are now in the perfect union of that peace and love which we seek to-day, and over the grave of that buried past we plant the flowers of a new desire for loving fellowship. On the very eve of the civil war, our pastors stood upon the border-line and at the frontier preaching the Gospel of "peace, good-will toward men." Let me reproduce a quotation from the unpublished history by Dr. Eichelberger, prepared for the press in 1859. His ministry at Winchester, and his work as theological teacher in South Carolina warrant the conclusion that he fairly represented the whole Southern Church. He says, speaking for the organic union of the whole Church in the one General Synod: "The hope is as already stated, that this union may still be effected and that all of our synods, in the spirit of Christian love and fellowship, laying aside all minor differences and governed only by what is believed to be essential and fundamental in religion, may still come to approve and sanction it. In the meantime, let us all, as Chris-

tian brethren, learn to bear in meekness our supposed differences, till permitted to see eye to eye in regard to them and still pray and labor on in the spirit of Christ, and according to the grace given us, in promoting the cause of truth and holiness and in building up the Redeemer's kingdom in the world." (*Hist. of Lutheran Ch.*)

May we soon see some sort of helpful co-operation realized so that the undivided strength of the Lutheran Church in America may be used to the very best advancement of all concerned. The young people of the Church are ripe for such helpful co-operation. As one practical result of this working fellowship our Publication Society has been able to issue, in response to the suggestion of a lay-member, that valuable book in which eminent writers represent the "Distinctive Doctrines and Usages" of six general bodies," with the prayer that it "may build us all up into a more blessed fellowship." The volumes of "Practical Helps" have been issued, and it is evident even to other denominations that while the "authors are drawn from nearly all the divisions of the Church, there is harmony and agreement in the teachings of the simple but profound faith so characteristic of true Lutheranism."

Thus the press may lead the pulpit. Whether we see it or not, the day is coming when our publications, rich with the pure Gospel of Christ, shall go into all homes by the practical co-operation of those who are loyal and influential representatives of our separate synods. The pastors and people generally appreciate our common bond of fellowship in the one true Scriptural faith. In this working fellowship, since America is and always will be the home of an English-speaking nation, our English Lutheran literature will naturally lead the way for a wider and universal circulation. English periodicals and books must eventually reach regularly ten thousand Lutheran congregations, and it is not too much to hope that some co-operative plan may provide acceptable Lutheran literature, for a million Lutheran homes where we shall speak the same thing in the same English tongue and with essentially the same scriptural purpose. This kingdom indeed comes without our prayers.

From the Atlantic to the Pacific our heavenly Father gives us the same grace by which we believe his holy word. This word is being taught regularly to-day in the bounds of our General Synod, the United Synod, and also, to our personal knowledge, in Sunday-schools representing the General Council where the literature issued by our Publication Society is used in common because it serves the purpose to advantage. The same can be said for our church papers. No synodical lines can limit the proper power of the press in this free land. It is not in vain, therefore, that the Constitution of our General Synod, in the Minutes and in the Book of Worship, keeps before all eyes the binding charge (Art. IV., § 7) that we are to be, "sedulously and incessantly regardful of the circumstances of the times and of every casual rise and progress of unity of sentiment * * in order that the blessed opportunities to promote concord and unity, and the interests of the Redeemer's kingdom may not pass by neglected and unavailing."

Not wishing to be personal and yet to enforce this sentiment for helpful co-operation, let me say in conclusion that like views were advanced as pastor of the church where the United Synod was organized, and it is also suggestive that the very man who was the first President of this United Synod is now pastor of the historic Zion Church at Harrisburg, while the Vice-president who succeeded Dr. Gilbert, is pastor of a General Council congregation. In full harmony with fellow-pastors the sentiment for organic union has been advocated as a member of synod in Virginia and South Carolina, and also as a delegate to the general conventions in Wilmington and Savannah. There is no desire to take advantage of present synodical connections, for we can look across the continent as a loyal representative of this new synod and say to the beloved brethren everywhere, "We are all one in Christ." Here we welcome into one congregational fellowship true Lutherans from any synod and of every land. Let us labor together with one heart and mind for the upbuilding of our Redeemer's kingdom, giving our best love to our own household of faith upon the honorable terms of faithfulness to every scriptural mark of our ecclesiastical identity so

as to promote the peace and prosperity of the work we officially represent.

Working fellowship with our own people never takes any more grace than we need to cherish in working with other Christians; and despite all known barriers Lutheran fellowship that is liberal enough to embrace our united church will secure us rich returns for the missionary, educational and publishing enterprises of all alike.

We should "walk worthy of the vocation wherewith we are called" as Lutheran Christians, "with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. 4 : 1-3).

In this spirit we are commissioned to teach all nations in the name of our common Lord who is with us alway even unto the end.

ARTICLE VIII.

A BRIEF SKETCH OF THE HISTORY OF THE EDUCATIONAL WORK OF THE KANSAS CONFERENCE OF THE AUGUSTANA SYNOD.

BY PRESIDENT CARL A. SWENSSON, A. M., PH. D.

The Lutheran Church has been the educator of nations for centuries. One of her best and most fruitful characteristics has ever been her unceasing care for the Christian and liberal bringing up of her children and youth. Luther took a strong stand upon this important question already from the beginning, and the Church, which received his sainted name, has been the kind and loving mother of schools, colleges and universities in many countries. She is preëminently the Church of Learning. The great Lutheran countries of Germany and Scandinavia (Sweden, Norway and Denmark) are noted for their splendid public school system and consequent small per centage of illiteracy (4 per cent. in Germany and 3 in Scandinavia). They have numerous and thorough-going colleges with a well defined and equally well

tried curriculum. Their universities are the best in the world. No further praise can be added or is possible.

The Swedish Lutherans of America have been true to the traditions of their Church. Their oldest institution of learning antedates in the beginning of its work the organization of the Augustana Synod. In the several Conferences educational endeavors have run parallel with the first attempts at mission work. The college of the Minnesota Conference had its humble beginning some years before the organization of our Synod. To this fact of far-seeing interest in Christian education can be traced much of the wonderful success accorded by God in his kind Providence to the Swedish Lutherans of America.

The south-western territory of said Synod is called the Kansas Conference and comprised originally all the territory west of the Missouri river and south of Dakota. At present this Conference is composed of the states of Kansas, Colorado, Texas and a small portion of Missouri. The Kansas Conference was organized twenty-five years ago and celebrates its quarter centennial at the the annual meeting which is to be held at Lindsborg, March 12-17 this Spring. The time of the Indian and Buffalo, of the wild, unbroken prairie and the little dug-out, is of such recent date that speaking of even the quarter centennial seems unnatural. The flight of time is so swift in the west, that the occurrences of twenty years ago seem to have happened but yesterday. Our beautiful towns and villages, our many railroads and the hundreds of well equipped farms testify, however, to the fact that the beginning cannot be of very recent date. Some of the trees planted by the writer are already more than five feet in circumference.

The founders of the Kansas Conference were loyal to the cause of Christian Education. Parochial schools were established very early. In this county our first settled Lutheran pastor, now President Olsson of Augustana College, Rock Island, was also the first superintendent of public instruction. Dr. Olsson not only organized Sunday-school and parochial school work, as the other pioneers did, but he also gathered the young people of the colony for an evening school. Instruction

and drill in chorus singing, with Dr. Olsson as the willing and only available leader, was a part of the programme. A public library was also founded. In immigrating to this country with his friends from Vermland in Sweden, Dr. Olsson's plan was to found an ideal community, consisting of only good and truly Christian people, and a higher institution of learning was one of his fond day-dreams.

Then Dr. Olsson accepted a call from Augustana College at Rock Island. The writer was chosen as his successor and was installed as pastor in July, 1879. I entered into the work with all the hopes and ambition of early youth, but it soon became apparent to me that if our Swedish Lutheran colonies were not to disappear in the near future, without leaving any permanent impress upon the religious and intellectual conditions of our state, they must have an institution of learning in their midst. This was only twelve years from the very beginning of the settlement, and means and prosperity were equally scant. My inexperience, love for the work and trust in God made the impossible look comparatively easy. The plan comprised only an academy so far. I consulted with the neighboring pastors and they were willing that an attempt should be made, provided I would shoulder the financial responsibility. An instructor was engaged and the writer constituted the other half of the Faculty. Announcements were published in the church papers and made from the pulpits of our congregations. On October 15th, 1881, Bethany Academy was to begin its work in the school-room of our Bethany Lutheran Church at Lindsborg. At the appointed hour not a single student was present, and our little academy was found to consist of two instructors and no students. Our attendance during the first year was twenty-seven, and, thanks to the first Swedish Lutheran Oratorio Society of the West, which donated the net proceeds of several Messiah concerts to our treasury, the first contribution it received, we closed the academic year with a surplus of \$20. The next year Prof. Nelander, Bethany's first President, was called. Our Bethany Lutheran Church donated five acres of ground, an old public school building was purchased, moved upon the present ground and re-

ceived an addition, making it 60 x 24 ft. This second year opened with an attendance of forty-two. The following table will show what the attendance has been since then up to the present time :

1882-83	92	1886-87	339	1890-91	334
1883-84	84	1887-88	340	1891-92	393
1884-85	105	1888-89	251	1892-93	422
1885-86	161	1889-90	306	1893-94	440

Times were good in the West and a feeling of general encouragement prevailed among the people. The present Ladies' Hall containing twenty-eight rooms was erected in 1883 and was at that time considered a very large building for our town and conference. It was used as a boys' dormitory and dining hall, but soon became entirely inadequate. In the meantime the control and ownership had passed first into the hands of the Smoky Hill district and later the institution became the property of the Kansas Conference. After many deliberations in the Board and in the Conference it was resolved at the meeting in Assaria, 1886, to erect the present main college building. It is a large brick structure, six stories high, 154 ft. long, 60 ft. wide, with a Chapel extension in the rear, 48 x 50. The building contains 140 rooms of which three are 65 x 50 each. It is modern in style, steam-heated and substantially built. The cost was largely in excess of the estimate, but the growth of Bethany has demonstrated that the structure is not any too large. The immediate pressing need of the institution is a larger Ladies' Hall and a Gymnasium.

With the growth of the institution, the plan also expanded. An academy was not deemed sufficient. We required a complete college and, in addition to that, departments of such a character that the sons of our Lutheran people could be educated for the different callings in life in accordance with their natural talents and bent of mind. A certain amount of elementary knowledge should be common to all and then every one ought to have the opportunity of choosing the special work that he is fit for. Agreeable to this plan the following departments were established in rapid succession: "College, Academic, Normal,

with Model School attached, a Conservatory of Music, a Commercial College and a School of Fine Arts. To the plan belong also a Manual Training School and a Department for Agriculture and Horticulture. Not only the intellect and will, but also the hand and eye should be trained, and an intelligent class of farmers is one of the best safeguards of the republic. The Manual Training Department was established some years ago, but because of the hard times it was deemed advisable to abandon it, temporarily at least.

The institution has been co-educational from the very beginning, and the results so far have amply justified the wisdom of this arrangement. A School of Cutting and Sewing belongs to the Ladies' Hall, but lack of means has hindered its full equipment so far.

We lay great stress upon the principle that the Church should provide a higher education for all of its members who may need or desire it. The writer's ideal is that each and every member of the Church should receive a good education not only in the public schools and the Sunday and parochial schools, but also in other more advanced courses of study. The idea of some that the Church need only educate its ministers is decidedly erroneous. If the Church educates the pastors and allows the world to educate the people, and more especially its professional and business men, the result must necessarily become unsatisfactory. Whether we love the present public school system or not, one thing seems to be plain, that *higher* education should always stand upon a firm religious basis. This principle alone fully justifies the existence of the denominational college.

The financial history of our educational work is worthy of a special chapter. We had not a dollar to begin with, and now after fourteen years the property is worth above all encumbrances about \$80,000. At first we resorted to the common subscription plan. Then we bought and platted lands adjoining the college site and realized a great deal of money from the sale of lots. Then the boom in the West collapsed. Next we resorted to five years' subscriptions which resulted in a good income to

the treasury. After that an attempt was made to collect for the entire indebtedness at one time; \$45,000 were raised in this manner. Then a Chicago Real Estate firm offered a favorable contract, but the panic of '93 proved disastrous to it. In 1894 the Conference decided upon the organization of "the army of five hundred individuals or churches," each of whom should contribute \$100 during a period of two years. Notwithstanding the hard times, a good beginning has already been made. Through the kindness of King Oscar of Sweden and Norway, Bethany has received two general collections in all the churches of Sweden, and through a legacy of a deceased friend it will receive \$4,000 in the near future.

Our people have shown great liberality, some firms and merchants having already donated from \$1,000 to \$3,000 each.

Two stipends have been founded, one by the Hon. Jno. A. Johnson and one by Dr. J. Rundstrom. Both are for the benefit of lady students.

Through the liberality of another friend, Mr. O. Heggelund, the library received, as a donation, 2500 volumes. It now contains 4,000 volumes and many pamphlets.

The one endowment, so far, of this college consists of some mining stock and four farms, the latter worth in the aggregate \$10,000. The farms were received as Christmas gifts some weeks ago. The intention is to continue the attempt of getting more farms as a safe and permanent investment. Many friends of education in the West could more easily donate a farm than a few thousand dollars in cash.

One of the special features of the educational work at Bethany College is the great attention paid to music. The institution has well organized departments for the piano, pipe-organ, violin, vocal culture and harmony. It has an orchestra of 25 pieces, and five military bands with a membership of seventy-five. Large classes in notation are formed every year, and the Oratorio Society renders the greater part of Handel's Messiah annually on the evening of Good Friday. Portions of Haydn's Creation have been executed and some of Mendelssohn's, Gounod's and other classical works have been rendered complete. The influ-

ence of the large musical festivals of the institution is not confined to the college and its nearest proximity, but is expanded every year, being recognized even by the railroad companies. Another feature is the School of Fine Arts, in which two European artists give instruction.

The underlying principle of these two departments of the work is that the Lord and his people have a better right than the world to everything that is truly beautiful and elevating.

Bethany's graduates from all departments number one hundred and sixty-five. Eleven of our former students are pastors in the Synod and sixteen are instructors or professors in higher institutions of learning. The first college class was graduated in 1891. It consisted of four members. The class of 1895 numbers thirteen members.

The communicant membership of the Kansas Conference is only about 7,000, but in point of attendance its institution of learning, Bethany College, is next to the largest Lutheran College in this country. This can be explained in the following manner: First, the work was begun at the right time. We lead instead of following others. In the second place, the many departments very naturally command a very large patronage. The wisdom of the plan is more and more justified by such results. In the third place, the management has always sincerely endeavored on the one hand to make the students feel at home at Bethany, and on the other hand to be in direct and sympathetic contact with our Lutheran and other patrons. In the fourth place, our professors and instructors have been and are young and ambitious men and women, able and willing to understand the peculiar needs of our conditions in the West, and satisfied with small salaries for double work. In the fifth place, we have not only believed in the efficacy of prayer, but also in the liberal use of printer's ink and hard work in general. Bethany is already an important and recognized factor of the intellectual life of the State. Our faithfulness to Lutheran doctrine has not made us exclusive and conservative in any odious sense of the terms.

Planted in God's providence near the geographical centre of our Republic, and having already attained such an unexpected

growth and influence, Bethany College is full of hope for a future of a yet greater usefulness. Faithful to God and our Church, it will be a power for good in promulgating the truth as it is in Christ during the centuries yet to come. Our prayers are that God may raise up mighty and willing friends whose wealth will be enlisted in the cause of Christian education as a permanent blessing to all the patrons of this institution.

ARTICLE IX.

THE SOURCES OF LUTHER'S LANGUAGE.*

BY PROF. KARL FRIEDRICH R. HOCHDOERFER, A. M., PH. D.

A truly great man is never one-sided. It is not Luther the theologian, not Luther the protestant, not Luther the actor in the drama of history whom I shall contemplate, but Luther the linguist. Though I cannot avoid touching other relations, I am concerned here with Luther as he lives in the language of his people, with the man who said: "To the Germans I was born, to the Germans I will render service." As there is no truer revelation of a nation's thought and heart, no clearer mirror of its life and history than its language and literature, you should catch from the subsequent remarks some glimpses of what Luther has been and is to the German-speaking people, and what he is to the scholar and student of their language. The subject limited in range is nevertheless complex. It has been treated in at least a desultory way by almost every historian of German literature. I am especially indebted to A. Treybe's "Martin Luther in Sprache und Dichtung," the most methodical and scientific treatise of Luther as a writer and a poet that has come under my notice. I invite you to read and think with me for the purpose of ascertaining Luther's relation to the history of the German mind. Reserving for myself the privilege of a guide allow me to call your attention to essential features and to main

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currents of thought. You may not hear so much about Luther himself, but the great figure will stand out more clearly from the background. So in looking at Munkacszi's picture, "Christ before Pilate," your eye, attracted by the rich coloring and by artistic details, wanders hither and thither, but it rests finally, unable to turn away, on the simple and grand central figure of the Saviour.

Religious thought has influenced German language and literature and increased its wealth and depth more than any other element. The first document of importance which no student of Germanic philology can afford to pass by, is a translation of the Bible in the Gothic tongue. It is a monument of immortal merit, the first German prose, and seems almost to indicate the mission of the nation. This version is the work of Ulfilas, the bishop of the West Goths, who lived from 311 to 381. He created himself the alphabet out of Runic, Greek and Latin characters. Several fragmentary manuscripts of this oldest German document have been discovered, one in the abbey of Werden in the Rhine province in the sixteenth, another in Wolfenbüttel in the eighteenth century. The first, called Codex Argenteus, on account of its silver letters on red parchment and its silver binding, is the more important. Since the close of the Thirty Years' War it is in the Swedish University library of Upsala. Let me cite from it as a specimen of its sonorous language the Lord's Prayer: "Atta unsar, thu in himinam, veiðnai namô thein; qimái thiudinassus theins; vairthai vilja theins, svê in himina, jah ana airthai;—hlaif unsarana, thana sinteinan, gif uns himma daga; jah aflêð uns, thatei skulans sijaima, svasvê jah veis aflêðam thaim skulam unsaraim; jah ni briggais uns in fraistubnjai. ak lausei uns af thamma ubilin; untê theina ist thiudangardi jah mahts jah vulthus in aivins. Amên.

Every man of the Teutonic race feels and hears in these sounds the language of his forefathers. The very name by which the Germans call themselves "Deutsche" is derived from the Gothic "thinda," which signifies "the people." Ulfilas' Bible is the most venerable treasure of the Germanic languages, being, as we have seen, over one thousand six hundred years old.

The Gothic is the elder sister of the other Germanic languages. The first monuments of the modern High German language reach into the seventh century; it has a history of more than a thousand years. In this course of time we may distinguish three stages: the First or Old Period extending to the close of the eleventh century or somewhat later; the Second or Middle Period extending to the time of the Reformation; the Third or New Period extending to our own present time. During the Old Period, which is richer in inflection and greater in constructive power, the language is early and extensively employed for Biblical Glosses: interlinear versions, vocabularies, commentaries and translations of the Bible. The latter confine themselves generally to the gospels, the real foundation of Christianity. Among these "Germanizers" of the Bible, as Flaccius Illyricus calls them, Hrabanus Maurus, Alcuin's pupil and abbot of the cloister of Fulda in 822, is to be mentioned. The "lectionarium" or collection of passages from the gospels and epistles to be read on Sundays in Church, is provided with German glosses for the use of clergymen. Here belongs also a work about the interpretation of Holy Writ (which shows a clear insight into the spirit of biblical literature) by the learned Notker Balbulus, author of hymn "Media Vita" (later adapted and deepened by Luther) and vigorous promoter of Church music. All these efforts received impulse and stimulus from Charlemagne who attempted to write the first German grammar himself and ordered the popular songs to be collected. To the great emperor the German language is deeply indebted. He fights already against the prevailing error that God could only be adored in the three languages written on the cross. A year before his death the Council of Mainz ordains that everybody be made thoroughly acquainted with the Lord's Prayer and the articles of faith permitting, for those who wish, the use of the German language. That the people availed themselves of this permission, is evident from the many extant German translations. Charlemagne's great aim was to make Christianity the basis of German culture. When he had ordered a "homiliarium" to be put together containing sermons of St. Augustine, Leo, Beda, *et al.*, he empha-

sized that the prescribed Bible text should be interpreted in German. The Council of Mainz, which I mentioned before, decreed: "That the sermon should not be omitted in the Holy Church, and, that in case of absence from home or sickness of the bishop, or other preventions, there should be always some one to preach the word of God in such a way as the people could understand;" that means, in German. This accounts for the many fragments of sermons that have come down to us from the first period of the German language. Let us not forget either that the missionaries, like Bonifacius and his successors, had to address the people of Hessa and Thuringia in the native tongue.

To the time of the Carolingians belongs likewise the oldest German life of Jesus composed in Low German alliterative poetry and based upon Matthew and, although of less literary merit, more important for the development of the language, because written in High German, the "Christ" of Otfrid von Weisenburg, a life of the Saviour founded upon a combination of the four gospels. (It is also the first work in which the rhyme is employed.)

The spirit of Charlemagne and of the school of Hrabanus Maurus, lived on during the reign of the Ottonian emperors who however on their part did little for the propagation of German culture. The picture of the development of the German language in its First stage would be incomplete without mention of the man whom his pupils in appreciation of his merits called 'Teutonicus,' but who is better known as Notker Labeo, that is Notker with the big lips. Knowing German, Latin, Greek and Hebrew, he was considered one of the most learned men. As preceptor of the school of the cloister of St. Gallen in its most flourishing period about the year one thousand he used the German language as means of instruction. He encouraged his pupils who loved him, to translate into German, guided their efforts and set an example by a smooth and clever translation of many portions of the Bible. Unfortunately most of his writings are lost, but we can form a judgment about the high character of his work from the still extant versions of the psalms and of some lyrical parts of the Old and New Testa-

ments. (These documents were published in 1883 for the celebration of Luther's four hundredth anniversary). During the whole period, the reading of the Bible formed the basis of instruction in the schools, and we possess more than forty manuscripts with continuous Latin-German Bible commentaries. The Church laid especial stress upon the confessional service, the origin of which may be traced to Charlemagne's teacher, Alcuin, the greatest theologian of his time. As private and public confession was held in German, the Latin formulas had to be translated. I close this period with a literal translation of the *German* ritual of the service of the cloister of St. Gallen: The clergyman makes a short 'confession address' admonishing the congregation to put away sin and to remain faithful to the baptismal vow in order that their prayer may be heard and they may become partakers of eternal life. 'Whoever,' he says, 'is anxious to consider this in true repentance and does sincere penance, lift up his heart and speak after me: I renounce the devil and all his works, etc. Then follows the apostolic creed, after which the congregation or one of their number pronounces the confession. This is followed by the absolution: If you have done this with inwardness of mind and if you are desirous to fulfill in your actions what you have promised with your lips, then is open to you my Lord's grace in respect to everything you may ask for the blessedness of your body and your soul.'

Do not these words sound familiar to your ears? Do they not call up to your mind the language of Luther?

I come to the Second or Middle Period of the German language, extending from the close of the eleventh century to the time of Luther. During the twelfth century few changes take place; during the thirteenth the formation of dialects begins. The two main branches are the Saxon and the Suabian. The latter becomes the language of the court and develops the great Middle High German literature which has been brought to a new life and recognized as a powerful factor for the deepening of the national spirit in the present century. I shall have to pass it by here; it was not the language of the people. It has been questioned, and justly, whether there was in our Second

Period such a thing as a language commonly recognized for the use in writing. The Christian Church, once well established, returned to the old disastrous notion, rejected already by Charlemagne, that the Latin language was the only proper vehicle of ecclesiastical thought. It denied to the German language its sanction and treated it as a barbarian tongue. To say the most, it tolerated it where it could not do otherwise. Here and there a man arose who in true understanding of the people's need preached in German. Such endeavors to popularize the Gospel were hailed with delight. The Franciscan monk, Berthold von Regensburg, about the middle of the thirteenth century, is reported to have drawn audiences compared with which the attendance at Moody's services may be deemed small.

Tauler's 'Theologia deutsch' written in the next century was much read. But tendencies like these were in opposition to the established notions of the Church and found little encouragement. Can we wonder at the rapid decay of the language in consequence of this selfish policy? How pernicious this influence has been to unity in speech, how far reaching in its effects, may be seen from Professor Behaghel's undoubtedly correct statement that even 'at present the Westphalian peasant and the Swiss herdsman are able to understand one another as little as a Frenchman and a Chinaman.' Official documents coming from the North could not be understood in the South of Germany. The adoption of a language which might be understood in the different parts of the realm became an urgent necessity. For various reasons the Upper Saxon dialect, spoken in and around Magdeburg and in the cities of Meissen and Silesia, obtained a supremacy. The Emperor Maximilian and his chancellor, Niklas Ziegler, spread deeds and documents written in this official language all over the country and deserve honorable mention for their earnest endeavors. The chancery of the Saxon electorate followed this example and approached the language of the Imperial chanceries. This first step towards unity in the written use of the language is momentous, though its im-

port has been overestimated. But, however small, it was a beginning, a right principle was stated.

What was needed was a creative spirit : a great cause, a great man, a great work. These conditions were soon to be realized : the great cause was the Reformation of the Church, the great man was Luther, his great work the translation of the Bible. No man was ever better fitted for his task. He sprang, as Koestlin says, from a firm tough race, deeply rooted in the native soil. I am a peasant's son, he says himself; my father, grandfather and great-grandfather have been genuine peasants. He was a Saxon ; in Meissen a good German was spoken. His travelings freed him from local influences. Living in Magdeburg, Eisenach, Erfurt and Wittenberg, he came in touch with the different shades of the language. His correspondence with all parts of Germany could not help furnishing him with an abundance of linguistic material. Tables, benches, chairs, window-sills, drawer and book cases, were, according to his own expression, always filled with letters, most of them asking for spiritual advice. Since 1516, he read eagerly the sermons of Tauler whose 'Theologia deutsch' was published by him for the first time. No doubt the study of Tauler was helpful to him ; more so than the language of the chanceries. Some men have attributed to the latter too great an influence upon Luther, misguided by his own utterance : I speak according to the Saxon chancery. This means simply : I have adopted the principle laid down by this authority, *i. e.* to free the language from local influences. What Luther had to say was very different from the contents of legal documents, in style, tone and expression. Dr. Jonas' statement at Luther's funeral that the chanceries learned from him how to write and speak German, deserves more credit. Luther says himself in another place : "Nobody cares to speak genuine German, especially not those gentlemen of the Chanceries (and those vile preachers and affected scribblers)." The foundation upon which Luther built was a firmer rock, it was the old language of the First Period. Suppressed for centuries it lived on like a river flowing for a time underground. "God is to be thanked," says George the Prince of Anhalt in the first decades of the Reformation, "that in spite

of it (referring to the corruption of the clergy) our parents, and especially our mothers, have remained our best house ministers and bishops through whom the articles of faith and prayer have been preserved." Here are the channels by means of which the Old High German language came to Luther. No man can create an artificial language and force it upon a nation. In Luther the work of Ulfilas, of Charlemagne, of Notker, and of the whole past is consummated. It is the crowning result of the effort of a people to clothe its religious longings in a national garb. All the essential expressions of Christian faith, an immense mass of biblical terms and phrases, had obtained citizenship. The clay was there, Luther breathed into it a living soul. The quiet monks of Fulda, of St. Gallen and other cloisters, forged the weapons for the great Reformer, when they offered the word of God in German to the people and employed the language in Christian poems. Their work is finished in Luther who began nothing anew, but brought all the hidden germs and seeds to full blossom. The incorporation of Christianity into German thought and poetry was the goal of the way the greater half of which had been traveled by the end of the eleventh century; the full embodiment into the spirit of the nation was effected by Luther. The greatness of the man lies in his understanding of the national mission and his strong sympathy taught him the right means. Luther did not reject what was offered to him, he did not even try to change the naturalized terms handed down from Latin and from German mythology, as "Kreuz," English cross, from Latin *crux*; "Hölle," English hell, from O.H.G. *hela*, the mythological abode of the departed spirits; "Kirche," English church, itself has, in spite of leading dictionaries, probably nothing to do with the Greek *κυριακή*, but is derived from a word signifying "rock, stone," and points to a time when erratic blocks were used for the purpose of sacrifice; "Sonnetag," English Sunday, is in O. H. G. *Sununtag*, the day of the sun. It would be easy to multiply this list. Luther has translated the Bible into an existing Christian language. In his translation the nation recognized itself as a nation and took back its rightful inheritance for which it had been longing.

The fact that there was a complete translation of the Bible a century before Luther, and had run through fourteen editions up to the year 1518, besides eight translations of the Psalms, two of Revelations *et al.*, is of very little significance. They were based upon the Vulgate, while Luther's is founded upon the original Greek and Hebrew. They were full of misunderstandings, awkward, heavy and only of local import. The nation took little notice of them. Luther's version commended itself at once to the people, for, aloof from dialectical, local and personal barriers, it made the Bible universal property. The Germans found here their own language as spoken in the market-places and in the work-shops, as spoken by mothers and children, as spoken by men of whatever rank or condition of life. We admire, besides, in this work a monument of German industry, patience and genius. From the first edition of the New Testament in 1522 to his last edition of the Bible in 1545 Luther constantly revised and improved the text. Especially visible is this in the Psalms: the earlier edition of 1524 is, according to Luther, nearer the Hebrew and farther from the German, the later of 1532 nearer the German and farther from the Hebrew.

Ps. 73, vss. 25 and 26 read in the first edition: "Whom have I in heaven, and on earth nothing pleases me, when I am with thee. My flesh and my heart is faint, God is my heart's treasure and my portion eternally." This is a close rendering of the Hebrew text, it stands nearer to it than the English version. The second edition reads: 'If I have only thee, I do not care for heaven and earth. Though body and soul faileth, thou art, oh God, my heart's comfort and my portion forever.' This second rendering is certainly quite a way from the Hebrew text, much farther than the English version, but it is thoroughly German, it is free, but undoubtedly correct. The principle of Luther's translation is not literalization, not a slavish adherence to the letter, but spiritualization. The true translator must understand the nation like the true poet, its inmost thought and imagination; he must be able to watch the gentlest vibrations of the national pulse. The spirit of holy enthusiasm which in the times of Bonifacius opened new countries to Christianity is the

spirit of Luther, but in addition the national spirit. He lived himself, body and mind, into the revelation, he lived in and with the authors of the Bible, but he lived also in and with the people, whose soul lay open to him. Here lies the secret of the power of Luther's translation, and its immediate popularity. It is not a mere translation born of deepest experience, it is a popular book in the fullest and best meaning of the word: 'a monument of German literature and a landmark in its history.'

ARTICLE X.

REVIEW OF RECENT LITERATURE.

FUNK AND WAGNALLS COMPANY, NEW YORK.

Institutes of The Christian Religion. By Emanuel V. Gerhart, D. D., LL. D., with an Introduction by Philip Schaff, D. D., LL. D. Vol. II. Embracing Doctrine on the Adamic Race; Jesus Christ; the Holy Spirit; Personal Salvation; and the Last Things. pp. 938.

This volume completes Prof. Gerhart's great work, of which an extensive notice appeared in the *QUARTERLY* for January, 1892. It gives no reason to abate the warm terms of appreciation then expressed relative to the ability, independence, conservatism and reverence of the author. His two solid octavos, containing 1744 pages, deserve a place alongside of the famous theological Systems of the late Dr. Charles Hodge and the late Dr. W. G. T. Shedd, and like those it can boast the merit of having in it nothing modern. Minds of such a compass have not tired of the old dogmas, and though no cant is more familiar than the announcement that Calvinism is dead, the stern reformer is not unlike Moses, among other things also in this, that no matter how often he is put aside, he has an uncommon faculty for turning up again in due season.

Dr. Gerhart is, indeed, not a Calvinist in the strictest sense. We have not found so much as the word predestination, and in speaking of election he tells us that "God's will as uttered by election may be resisted, and it may fail of its end." But he is not a Lutheran either, and, as a rule, where his theology differs from the Lutheran it is essentially Calvinistic, or else, to the writer at least, it becomes either somewhat hazy, or in a measure seemingly inconsistent with itself. Take the *Descensus* for an instance: "In Hades Christ reaches the lowest stage of his mediatorship." "Hades is the penalty, the ultimate stage of the penalty of the transgression of the moral law." "Here

the last issue under the law of condemnation confronts the Mediator." Then right upon this we are told, "Hence the victory achieved by him over sin and the kingdom of darkness is not hidden under any lower stage of condescension, but it asserts itself in the character of a victory." Thus, the *Descensus* belongs at once to the state of humiliation and to that of exaltation, and this may in a sense be so, but the same can be affirmed of the death on the cross. In neither case, however, are we thus helped to clearness of thought.

A defect in the system so ably delineated occurs, to our mind, in the discussion of the office of the ministry, which fails to distinguish between the office of ministering word and sacrament, an office belonging to the entire congregation, and the office of the ministry which is spoken of as "an order of Christian men," an order of men designated as "one condition of the Christian community."

But a Lutheran is struck most of all by the failure to develop fully the Christological dogma. In a work which emphasizes the Christocentric principle and which avowedly revolves on the divine-human personality of Jesus Christ, one would expect "the great mystery of godliness," the vital and eternal union of God and man in one theanthropic personality, to be the subject most amply treated. It seems to be studiously avoided. There are chapters on the Advent of Jesus Christ, on his Birth, Circumcision, Normal Development, Temptation, Mediatorship, Ministry, &c., treating these topics for the most part historically, but there is scarcely an allusion to the catholic faith formulated at Chalcedon, concerning the One and the Same Christ to be acknowledged in two natures, *inconfusedly, unchangeably, indivisibly, inseparably*, the property of each nature being preserved and concurring in one person.

The enrichment and development of this truth in the Lutheran System, with its ineffable practical value in directing faith to a Redeemer who, wherever he is in heaven or on earth, and whatever he does on the cross, in hell or on the throne, possesses every moment both natures in their perfection, is a subject, to say the least, worthy of consideration in so comprehensive and able a work as the *Institutes of the Christian Religion*.
E. J. W.

JAMES CHRYSTAL, JERSEY CITY, N. J.

Authoritative Christianity. The Six Synods of the Undivided Church, its only utterances: "Those six Councils which were allowed and received of all men." *The Third World Council*; that is the third Council of the whole Christian World, East and West, which was held A. D. 431 at Ephesus. Vol. I., which contains all of Act I. Translated by James Chrystal, M. A. 8vo. pp. 769. Sold to subscribers at \$3.00 a volume; to others at \$4.00.

We may not accept the dogma of an infallible Church, but we recognize as binding the command to honor father and mother, and we do not hesitate to hold up as a prodigal child any professed branch of the

Christian Church which ignores, neglects or despises the voice of Holy Mother Church in those centuries when she represented and spoke for the whole Christian world.

The chief translator and publisher has assumed a prodigious task in undertaking to bring out in English the decisions of the six ecumenical Councils, "all the decisions of the whole Church before its division into East and West," but he is doing a good work, prompted evidently by love for the truth, and he will have his reward. As these Acts have never before been translated into any modern tongue, his laborious contribution to theology and church history merits the appreciation of scholars throughout the whole of English-speaking Christendom.

Vol. I., giving the Acts of the Council of Nicaea, all its genuine remains in Greek and English, appeared some time since. The present volume, though quite bulky, is confined to Act I. of the Council of Ephesus, which makes up about one-half of the whole bulk of the Minutes. The translation follows the original Greek. Copious and learned notes enrich the volume, some of which are of course open to criticism, while others are to be much commended for the force with which they dissipate unhistorical and absurd notions in regard to this much-abused Council.

The translator would have made an earnest and strong colaborer of Calixtus in the seventeenth century, in promoting Church Union on the basis of the Ecumenical Councils, and he evidently rests all hopes of a reunited Church on the acceptance of the decisions of those Councils as authoritative, "the voice of that whole Church which Christ commands us to hear." But in his ardent devotion to Anglicanism, he does not spare some of the Tractarians. John Keble, for instance, not knowing the error for which Theoderet was condemned, made his "condemned heresy the basis of his own errors on that sacred rite. And the heresiarch and idolatrizer, E. B. Pusey, being ignorant of parts of the Decisions of the Council fell into the same heresy."

The enterprise which offers to Christian scholars a work like this to-day can but be commended as meritorious and timely. The Anti-Nicene Fathers, the Nicene and Post-Nicene Fathers, are being widely circulated in an English translation. Certainly the carefully formulated testimony of the whole Church of that period is of incomparably greater importance.

E. J. W.

T. Y. CROWELL AND COMPANY, NEW YORK.

History of the Christian Church. By Henry C. Sheldon, Author of "History of Christian Doctrine," and Professor in Boston University. 5 vols. 8vo.

The field covered by Christianity in its march through the ages has become so vast, that a work attempting to comprehend in some measure its whole extent is rarely undertaken. Dr. Sheldon's effort, which in five good-sized volumes of about 600 pages each, traverses the whole

area from the Nature of the Christian Church to the latest survey of modern missions, is beyond question the amplest that has yet been made by an American author—for Dr. Schaff was a man of European training and methods.

It is a work not intended for specialists, but for the general reader, “designed to occupy a middle position between a mere compendium and those ponderous works which by their very mass are discouraging to all but professional investigators.” And its orderly arrangement and its clear and attractive style are well adapted to secure popularity.

The author’s merits as a historian have long been recognized through his “History of Doctrine.” And while certain positions and not a few statements in these volumes will draw the fire of sharp criticism, his scholarship and ability are not in danger of serious attack. Of the five volumes one is devoted to the Early Church, one to the Mediaeval Church, and three to the Modern Church. This gives a fair specimen of the kind of perspective which marks the entire work. To compress the Church’s progress for a thousand years, in which are embraced the transition of Europe from pagan barbarism to the eve of the Reformation, with the development of the Papacy, Monasticism and Scholasticism, three of the mightiest forces that have ever laid hands on human society, may commend itself to an intensely anti-Romish writer, but it is not history. It would have been better, we think, to have given a somewhat fuller view of mediæval tendencies and results, even if such recent subjects as “the Parliament of Religions,” “Mormon and Socialistic Communities,” &c., &c., would have thereby been necessarily excluded. The idea of proportion which assigns to the Wesleyan movement a few more pages than to Luther and his work, strikes us as also as defective, but that may be due to a Lutheran bias.

The mistake of confounding “a small party of Moravians” with the Salzburg Lutherans in the ship which brought John Wesley to Georgia, has been corrected so often that the repetition of it here is somewhat surprising. So is the failure to connect “the great revival” of the eighteenth century with Spener and the Pietists. A meritorious service to truth is rendered, however, by noting the affinity between the Ritualists and the earlier Oxford Methodists, who had in truth something of the disposition of the true Sacramentalists, and were nicknamed Sacramentarians. “They accredited much authority to Christian antiquity, and were scrupulous upon points of ceremonial. In these respects, as well as their ascetic bias, they prefigured to some extent the Ritualistic party of the present century.” With the exception of sacerdotal millinery, &c., “the Oxford Methodists were the predecessors of the present Ritualistic party of the Church of England.” Here is a rich field yet to be fully explored, and rich lessons yet to be learned on the relation of spiritual earnestness to religious rites.

Equally commendable is the author’s unflinching fidelity to truth on

the subject of Sunday in the early Church. Noting indications that from the outset "the first day of the week was a special day to Christians," he holds that "all the writings of the first three centuries are destitute of any intimation," that the Jewish Sabbath was transferred from the last to the first day of the week. And not one of the Fathers "betrays the least consciousness that the Fourth (Third) Commandment was to be looked upon as applying to Sunday." "So far were the early Fathers from seeing in Sunday the old Jewish Sabbath * * that we find several of them specifying the abolition of the latter." "Tertullian refers the obligation to abstain from business on Sunday, not to any Old Testament command, not even to Apostolic tradition, but to the need of having the outward conditions favorable to that state of mind which is appropriate to the day." "No doubt the requirements of public worship made it in part a day of abstinence from secular toil. But on the other hand there is no indication of any positive prohibition of such toil within the first two centuries." The Reformers are receiving their vindication and that from New England Puritans.

One of the most valuable features of Vol. V. is its discriminating appreciation of German criticism and its classification of German theologians. The whole work may be commended as an enrichment to any library.

E. J. W.

T. AND T. CLARK, EDINBURG.

Imported by Charles Scribner's Sons, New York.

New Testament Theology, or Historical Account of the Teaching of Jesus and of Primitive Christianity according to the New Testament Sources. By Dr. Willibald Beyschlag, Professor of Theology at Halle. Translated by Neil Buchanan. Two volumes. pp. 419, 522. \$6.00 net.

Prof. Beyschlag has long held a foremost position among the great theologians of Germany. The present work is "the product of many years of theological occupation with the New Testament," "the favorite task" of his life, and is undoubtedly one of the most important theological publications which have lately issued from the German press. It has ordinarily a style of remarkable clearness and energy and the author has found in Mr. Buchanan a translator of uncommon capacity for lucid and vigorous English.

The form of the great work is attractive, the method claims to be scientific. The author occupies "the standpoint of historical criticism as the only possible one to-day for scientific theology in dealing with the Scriptures," and he unreservedly renounces the inferences drawn from "that antiquated theory of inspiration which has done more to encumber the Bible than to illumine it." Still he feels himself in fundamental opposition to the modern criticism prevalent since the days of Baur, and is impelled to exhibit "a great unison in the biblical doctrine

of salvation, a substantial agreement even between Paul and the original Apostles, and between Paul and Jesus himself, in all that is important." Except "in a very modified way," he has "not any scriptural support to proffer for the traditional Creed of the Church," in fact he "maintains a radical distinction between the harmonious biblical doctrines and the current formulae of the Church."

The teaching of Jesus and of his Apostles as drawn from the New Testament sources, according to the boasted so-called scientific treatment, proves of course that the Church for nearly twenty centuries was groping in the grossest error as to her Founder and Head. From the very first the Christians offered worship to Christ as God, but "the very name Son of God witnesses against this." It always presupposes the human essence of those to whom it is given. "It distinguishes its bearer from God himself and therefore marks him out as human." Jesus may have cherished the idea of a special divine descent, but that "would only amount to a conviction of having come forth from God as a human personality in a unique way." "The consciousness of Jesus was at bottom purely human," and this "cannot possibly be harmonized with a consciousness of being himself God." Jesus could not possibly have accepted the name 'Son of God' and applied it to himself in a sense suggestive of divinity. "According to all the laws of speech, the Son of God must be conceived as a being different from God, that is human." "Possible," "impossible," "must," "cannot," these are the determining factors in Rationalistic interpretation. That is the short cut to the solution of every problem. And that is scientific!!

But did not Jesus claim for himself pre-existence, was he not conscious of having passed from a former heavenly life into an earthly existence? Dr. B. admits that in Jno. 3 : 13 ; 6 : 62 "the Son of Man is thought of as preëxistent." "It is a fact that the Johannine Christ claims for himself a previous heavenly life." "Jesus, according to John, knows himself to be the personal Logos or eternal Son of God, who before he became incarnate into the world lived in heavenly glory, with the Father, and brought into the world with him the memory of that pretemporal and superhuman existence. But is not that to use the trinitarian notions of the fourth and fifth centuries, as a key to the mysterious elements of the discourses of Jesus?"

That would not be scientific? Beyschlag seems to ignore the science of history, whose task it is to discover the origin of those trinitarian notions. He finds another key lying "still nearer," a key that dispenses with historic inquiry. "In the circles to which Jesus historically belonged, preëxistence was by no means a quite new idea. Everything holy and divine on earth * * was traced back to a heavenly original in which it preexisted before its earthly appearance." In the various utterances of Jesus on the subject, "preexistence is simply the concrete form given to an ideal conception." The objection to substituting "an

ideal preexistence in the decree of God" for "the real existence of a personality distinct from God" taught in Christ's utterance, appears to the author "very unimportant; not only because it rests upon the literal accuracy of John's reports of the words of Jesus, which cannot be maintained, but still more because it imparts a modern distinction into the exposition of biblical words." That of course disposes of it. Plato is a more reliable teacher than John, or the Church's theology. And Paul, too, fails to keep distinct, idea and personality, for "to him the self-revelation of God was no abstract idea, but an ideal reality, a hypostasis, and for that very reason an actual person." And it was this "formal defect" of the Apostles, which "made the point of departure for the development of Christology." That is, the Church's theology rests upon the Scriptures, and that theology can be undermined only by attacking the accuracy of the Apostles. It is a question simply of Apostolic or Rationalistic infallibility.

E. J. W.

LUTHERAN BOOK STORE, PHILADELPHIA.

Holy Types: or, The Gospel in Leviticus. A Series of Lectures on the Hebrew Ritual. By Joseph A. Seiss, D. D., LL. D. Author of Lectures on the Gospels and Epistles of the Church Year, on Daniel, etc., etc. New Edition. pp. 403. 12mo. \$1.00

The distinguished author is to be commended for bringing out a new edition of this work, one of the most popular and edifying of his very numerous publications. While several editions were issued in this country and in England soon after its first appearance in 1859, it has for years been practically out of print. The aim of the work is to supply a popular exposition of the Levitical rites and ceremonies, to trace their typical import and relations, and to set forth the great features of the Gospel as therein adumbrated by types of God's own choosing. It professes to find in these divine appointments and directions a symbolic foreshowing of the whole plan of grace and salvation. Its careful reading can only enrich one's knowledge of the Scriptures and move him to admire "the wondrous plan" of that living Temple, whose foundation was laid by Moses and whose walls to the capstone were built by Jesus Christ.

Dr. Seiss steers clear of the "Higher Criticism." He keeps silent about "the Priest-Code." His readers will be none the poorer for this. Yet, without questioning Moses' authorship of Leviticus, we seriously at the present stage of criticism doubt the wisdom of saying: "If what it contains be true, * * it is impossible to suppose that any but he could have written it." At all events it would be well to allow the so-called critics and scientists, whose favorite stock term is "impossible," to have a monopoly of their own cant. A man ought to possess at least a measure of omniscience before he pronounces anything impossible.

E. J. W.

Bibliographia: A classified list, with literary notices, of the published works of Joseph A. Seiss, D. D., LL. D.

This pamphlet of 63 pages is a revelation of the prodigious intellectual activity of Dr. Seiss. How a pastor serving large congregations with a splendid record in the pulpit, and for years doing editorial duty, and bearing all the time his share of the burdens of committee work, can command the time to prepare volume after volume on a great variety of subjects, homiletical, expository, eschatological, historical, educational, catechetical, liturgical, musical, poetical, controversial, etc., etc., is a question to which the reviewer, himself a busy man, can furnish no answer. There are at least thirty considerable volumes with a multitude of sermons, tracts and addresses. Dr. Seiss has celebrated his jubilee in the ministry, but many jubilees will have passed before his eloquent voice ceases to be heard in his writings which the printer has made indestructible.

E. J. W.

THOMAS WHITTAKER, NEW YORK.

Outlines of Christian Theology. By Rev. Cornelius Walker, D. D., Professor of Systematic Divinity in the Theological Seminary of Virginia. pp. 256. \$1.50.

Our Episcopal brethren are not much given to the publication of theological works. The present modest volume shows that this shortcoming is not due to lack of ability, and, one would think that with so intelligent a clergy there should not be wanting a generous demand for such a treatise. The author does not exhaust himself and his readers by wrestling with the latest German theology, but sets forth in a simple lucid form the elements of the Christian faith after the good old-fashioned method.

How acceptable this work will prove to the dominant High-Churchism, we shall watch with interest. It is thoroughly Low-Church, and, what is often called, evangelical. It makes no claims for Episcopacy and finds the notes or features of the true Church to be, "Profession of Christ, the preaching of the pure word of God, and sacraments duly administered," which is a paraphrase of the Lutheran doctrine. "Its authority is limited by that of Scripture." "A Ministry is contemplated in Art. XXIII, the necessity of a lawful call and sending, by the duly authorized men for that purpose, and in Art. XXXVI the Episcopal Consecrations and ordinations of the Book of Edward VI., are accepted as free from superstition, and to be used in the English Church. But there is no affirmation as to its exclusive effect, or as to its bearing upon the validity of orders received elsewhere. The men who drew up these articles, as a matter of historic fact, accepted these orders—Roman, Lutheran, and Reformed—and with the two latter had communion.' All lovers of truth must commend such candor.

On the predicates visible and invisible as applied to the Church, Dr. Walker has come to greater clearness than many others in different

denominations. Giving a brief history of this distinction, he says, the purposes of it, while expressing an important truth, "have largely passed away." His proposition that "it is a visible institution rooted in invisible and spiritual realities," is quite an improvement on the theory of Christ having two Churches, a visible one and an invisible one. Perhaps better yet is the suggestion of viewing the subject "under the aspects of the Church ideal and the Church actual." The value and interest of the work commend it to readers in every Church. E. J. W.

G. P. PUTNAM'S SONS, 27 W. 23D ST., NEW YORK.

The Crusades: The Story of the Latin Kingdom of Jerusalem. By T. A. Archer and Charles L. Kingford. pp. 467.

The Story of Vedic India: As Embodied principally in the Rig-Veda. By Zénaide A. Ragozin. pp. 457.

Prince Henry the Navigator: The Hero of Portugal and of Modern Discovery. 1394 to 1460 A. D. With an account of Geographical Progress throughout the Middle Ages as the Preparation for his Work. By C. Raymond Beazley, M. A., F. R. G. S. pp. 336.

The Alhambra. By Washington Irving. The Author's Revised Text edited by Arthur Marvin. Illustrated. pp. 523.

The Arthurian Epic. A Comparative Study of the Cambrian, Breton, and Anglo-Norman Versions of the Story * * and Tennyson's Idyll of the King. By S. Humphreys Gurteen, M. A., LL. B. pp. 437.

The first two of these five volumes belong to the "Story of the Nation" series; the third, to the "Heroes of the Nations" series; the fourth is the "Student's Edition" of Irving's *Alhambra*; and the fifth is a companion volume to "The Epic of the Fall of Man," by the same author, now in preparation, wherein he will give a comparative study of Cædmon, Dante, and Milton.

The story of the Crusades, already nearly eight hundred years old, will long be one of absorbing interest. Apart from their connection with their main object, the Crusades will always constrain the philosophic historian to trace their influence on the modes of life—political, ecclesiastical, social, commercial, and intellectual—of the peoples affected by them. These influences are discussed in the concluding chapters of the first book, and receive the most discriminating treatment.

It was the intention, at first, to give the second book the title of "Story of Vedic and Brahmanic India," but the large mass of material that accumulated led the author to confine himself to Vedic India. Brahmanic India will appear in a later volume. The careful methods of the author, as shown in the work before us, give encouraging promise for its successor.

To all who are interested in early geography and early discoveries, "Henry the Navigator" will prove to be of rare interest. We find that the Crusades, which had such a wide influence in other respects, was a

large factor also in extending geographical knowledge. On page 143 we read: "The three great discovering energies of the thirteenth and fourteenth centuries—in land travel, navigation, and science—were all seen to be results, in whole or in part, of the Crusades themselves." It will be found interesting, too, to trace the results of Henry's work and their influence on Columbus, as shown in the last chapter. This work, like the two preceding, is finely illustrated.

To the admirers of Washington Irving it will be gratifying to find his *Alhambra* appearing in this new and handsome dress. The text, we are assured, is that of the complete edition, revised by Irving himself. Dr. Buckley, in his work, "Travels in Three Continents" (noticed in this issue of the *QUARTERLY*) speaks of Irving and many other writers on the *Alhambra* as being misleading (page 50) because they give the impression that it is one building, whereas it is many. Unity may be lacking in the structure of the different parts, but is it not one, after all? This fault, if fault it may be called, will detract nothing from this fascinating book. We are glad to see it re-published.

"The Arthurian Epic" will enlist the interest of all readers familiar with Tennyson's "Idylls of the King." If, however, they are ardent admirers of the English Laureate, it will prove a disappointment to find that, in Mr. Gurteen's judgment, "his pictures are deficient in beauty in proportion to his departure from a strict fidelity to his originals" (p. 185). He notes this especially in his *Vivien*. By the *Romancers* her character is depicted as that of "a chaste, refined, ideally perfect woman, with no gross admixture, no repulsive traits of character or action." In Tennyson's hands she degenerates into the "wily Vivien" or "lissome Vivien." "He speaks of her as 'Vivien smiling saucily.' He calls her a 'lovely, baleful star,' even a 'wanton' and 'a harlot;' and the whole of the poem directly or by *innuendo* is but the development of 'Vivien's wiles.'" The only thing in common between the *Vivien* of Tennyson and that of the *Romancers*, he says, is the possession of the charm "to lay whom she would in magnetic sleep."

In further proof of his statement that Tennyson's pictures are beautiful only in proportion as he copies, Mr. Gurteen says: "The poem of *Lancelot and Elaine*, in our estimation is one of the finest, if not the finest, of the whole series of Tennyson's Arthurian poems. This estimate is based chiefly on the fact, that in this instance the poet has followed strictly the lines of the original romance; but in addition to this, it is based on the further fact that he has reproduced the tale with such exquisite beauty of thought and additional touches of fancy, that we can imagine what the delight of the Norman romancer would be, could he read his own narrative as reset in artistic verse by the nineteenth century *trouvère*."

All five of these books, like the Putnams' publications generally, are excellent specimens of the book-maker's art—well printed on fine, heavy paper and attractively bound.

A. C. ARMSTRONG AND SON, 51 EAST 10TH ST., NEW YORK.

The Book of Numbers. By Rev. Robert A. Watson, M. A., D. D. pp. 414.

The Book of Daniel. By F. W. Farrar, D. D., F. R. S., Archdeacon of Westminster. pp. 334.

The "Expositor's Bible Series," to which these two books belong, is nearing completion. The shelf it fills will prove a most helpful one in any man's library; and an attractive one, too, for the books are encased in elegant, uniform binding and present a fine appearance.

The style of Numbers, severe in its unadorned simplicity while relating the hardships of the time of wandering by Israel from one "wilderness" to another, is relieved by the pointed illustrations and happily drawn lessons given on nearly every page by the gifted expositor. In the "Book of Daniel," no one will complain that Farrar has not conceded enough to the so-called higher criticism. Its representatives will be gratified to find that he more than questions the historic existence of the Prophet Daniel. They will also find something to their taste in the chapter on "Peculiarities of the Historical Section" and still more in that on "Peculiarities of the Apocalyptic and Prophetic Section of the Book." In view of his many concessions it may be a comfort to some to read the following: "So far from undervaluing its teaching, I have always been drawn to this Book of Scripture. It has never made the least difference in my reverent acceptance of it that I have, for many years, been convinced that it cannot be regarded as literal history or ancient production. * * That Daniel was a real person, that he lived in the days of the Exile, and that his life was distinguished by the splendor of its faithfulness I hold to be entirely possible." And this: "Its right to a place in the Canon is undisputed and indisputable, and there is scarcely a single book of the Old Testament which can be made more richly 'profitable for teaching, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, completely furnished unto every good work.'" The Introduction is a long one, covering 119 pages and divided into ten chapters, in which there is a discussion of such questions as the language of the Book, its general tone, its moral elements, its theology, peculiarities of its historic and prophetic parts, internal and external evidence for and against its genuineness, etc., closing with a chapter entitled "Summary and Conclusion." We quote a sentence from this chapter (page 118), which shows, in a few words, how the Expositor views the Book of Daniel as a whole: "Yet, so far from detracting from the value of the Book, we add to its real value and to its 'accurate apprehension when we regard it, not as the work of a prophet in the Exile, but of some faithful *Chasid* in the days of the Seleucid tyrant [Antiochus Epiphanes], anxious to inspire the courage and console the sufferings of his countrymen."

HOUGHTON, MIFFLIN AND COMPANY, BOSTON, MASS.

Childhood in Literature and Art. With some Observations on Literature for Children. A Study by Horace E. Scudder. pp. 253.

It is only in the nineteenth century that childhood has gained anything like a prominent place in literature. Along with this has come the recognition of childhood's need of a suitable literature and also the ample supply of that need. Our age abounds with books and periodicals for children. And, while the child was never wholly absent from literature, as the author shows in his chapters on the literature of the Greeks, Romans, Jews and Early Christians, it is in our own century that childhood is regarded with greater interest than in any previous age. It is true, as Mr. Scudder puts it: "The child is no longer a novelty either in poetry or in fiction. It is an accepted character, one of the *dramatis personæ* of literature." To cite Dickens' works, there are five or six child characters that make a specially deep impression on the minds of his readers, *e. g.*, Little Nell, Oliver Twist, Tiny Tim, David Copperfield in his early life, Paul Dombey. What an interpreter of childhood Hans Christian Andersen was. Among the writers of America, the child's paradise, it is enough to name Longfellow and Hawthorne. In following the author through childhood in *art* we feel that we are following a masterful guide no less than when he leads the way in the wide fields of *literature*. He seems to be equally at home in either. He adds to the attractions of a very interesting subject his well known clearness and force and freshness of literary style.

HUNT AND EATON, NEW YORK.

Travels in Three Continents: Europe, Africa, Asia. By J. M. Buckley, LL. D. pp. 614.

Next to seeing foreign lands yourself is to see them through the eyes of some one, who sees *what* you want to see and *as* you would want to see it, and who records his observations in a natural and entertaining way. Dr. Buckley meets these conditions admirably. His stay at any single place was usually short but his choice of objects of chief interest will generally meet with the reader's approval. If time is limited, the traveler, to make every hour tell to the best advantage, must know what to pass by as well as what to take in. But places of interest are not open to all travelers alike. Dr. Buckley, time and time again, gained admission where, to the average tourist, the gate is closed and remains closed. He, perhaps, was not always as successful in this respect as Dr. Henry M. Field, of the *New York Evangelist*, but enough so to satisfy the most exacting reader.

Then, too, his story is told in a way that will hold the attention with captivating interest, hour after hour, while reading it. There is no prolix narration to tire the reader, and yet each account is full enough to satisfy. He writes a book of travels, not of history. He uses his-

tory, uses it freely, but only to give the information necessary to make his description the more satisfactory. After giving about eighty pages to France and Spain and sixty to Northern Africa, he takes the reader to Italy, then to Egypt, to the Holy Land, to Cyprus and noted islands of the Ægean Sea, to the cities of Smyrna, Ephesus, Athens, Corinth, Constantinople, then back to Paris and New York.

The whole makes a large, attractive book of 614 octavo pages, fine paper, excellent letter press, well illustrated—a really sumptuous volume. The most of the illustrations are from recent photographs skillfully executed. The index is exceptionally full, covering forty pages in close, small type.

The Problem of Religious Progress. By Daniel Dorchester, D. D. Revised Edition with New Tables and Colored Diagrams.

The first edition of this book appeared in 1881. It created a sensation, and had a wide circulation. Its facts and figures corrected not a few erroneous views in regard to the moral and religious status of Christendom. The stand-point of the author was that of an intelligent optimism. The present edition is written from the same stand-point. The author is ardent in his hopes. But his hopes are sustained by an array of indisputable facts. He shows to the satisfaction of every lover of truth that the Christian world is not growing worse but better. The statistics are many, but in the hands of Dr. Dorchester they seem enchanted. Only official statistics are given. Hence they cannot be called in question. He certainly has fairly represented the Lutheran Church in this country, and if he has not distinguished between Lutherans and other Protestants in Germany, it is because the official statistics of Germany do not make any distinction.

The author writes in a glowing style, full of movement. The chief heads under which he treats his subject through 768 pages are: Faith; Morals; Spiritual Vitality; Statistical Exhibits; Appendix containing ecclesiastical and social statistics. The conclusion reached and proved to a demonstration is that under the benign influence of Christianity, the world of men is growing better. If in some places there is decline in faith and in morals, there is great improvement in others. The total impression is greatly in favor of progress.

The book will be a positive advantage to ministers as furnishing much material which can be lawfully used in the pulpit. J. W. R.

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA.

The Ministry of the Spirit. By A. J. Gordon, D. D. pp. 225. \$1.00.

The author starts out by remarking on the disproportionate attention which has been given to the person and work of the Spirit, as compared with that bestowed on the life and ministry of Christ. He very prop-

erly asks, "Why not employ the same method in writing about the Third Person that we use in considering the Second Person?" In employing the method suggested by this question the author seeks to exhibit the ministry of the Spirit. His key-thought is that the Spirit now abides in the Church to apply the redemption wrought by Christ.

He divides his work into ten chapters, as follows: "The Age-Mission of the Spirit;" "The Advent of the Spirit;" "The Naming of the Spirit;" "The Embodiment of the Spirit;" "The Enduement of the Spirit;" "The Communion of the Spirit;" "The Administration of the Spirit;" "The Inspiration of the Spirit;" "The Conviction of the Spirit;" "The Ascent of the Spirit."

The discussion is sufficiently thorough to show that the author has made good use of his Greek Testament, and yet he gives us results rather than processes in exegesis. The treatment is sufficiently learned and accurate to meet the reasonable demands of scholarship, and yet sufficiently simple and popular to serve the needs of the lay reader. There is no reaching after novelty, and yet every page suggests fresh and independent investigation. The author has thought out the several chapters himself, evidently under the guidance of the Spirit, and by that illumination of the Spirit which comes from experience of the sanctifying energy of the Spirit. Without committing ourselves to every view expressed, we can cordially say that the reading of this book will quicken every Christian. Its pronounced trinitarianism furnishes a much needed tonic at this time.

J. W. R.

The Argument for Christianity. By Rev. George C. Lorimer, D. D., Minister at Tremont Temple, Boston. pp. 480. Price, \$2.00.

We are not lacking in works on Christian Evidences, and yet there is a place for this. Paley's was timely and adapted to the deism of his day. Fisher's "Grounds of Christian Belief" is well adapted to our times and presents the arguments for Christianity clearly and convincingly. And so of others. But such works as these are for the classroom. We want something for the cultured busy man of to-day that has, not less argument than these, but more in the line of illustration and attractiveness of style. Dr. Lorimer's book meets this want. While not lacking in forceful reasoning, it fairly bristles with telling incidents and rhetorical figures that make plain the argument and at the same time give pleasure to the reader. A good, substantial dish is made all the more appetizing and enjoyable, and none the less nutritious, by being tastefully garnished for the eater.

The line of argument, followed by the author, differs in some features from that of the accepted text-books, but not essentially. After an introductory chapter on Christianity and its Argument, he gives nine others containing arguments drawn respectively from History, Christ, Testimony, Miracles, Prophecy, Humanity, Achievement, Concession, Com-

parison. From first to last they are replete with convincing argument, the forcefulness increased throughout them all by vivid imagery and apt illustration. Along with them, too, is a glowing fervor that carries conviction, because the reader cannot help feeling that he is reading the thoughts of a man who is thoroughly in earnest. Several pages are given to a list of works quoted by the author, and these are followed by a copious index.

This book deserves a wide reading. It deserves it not only on account of the nature of the subject, but also because the subject is so well presented. The soul that is open to argument will likely be convinced. The soul of unbelief, that is exacting and stubborn, will likely remain closed to all argument, though an angel from the skies should speak. It is as Dr. Lorimer says in his closing paragraph: "Unless the intellect is teachable, very little progress will be made toward conviction. 'Be not faithless but believing' is an admonition needed to be addressed to multitudes in our own day, as to Thomas in times gone by."

The Denomination and Its Collèges. Three addresses by President B. L. Whitman, D. D., Alvah S. Hobart, D. D., and President E. B. Andrews, D. D., LL. D., delivered at the session of the Baptist Congress held at Detroit in November, 1894. Paper cover; pp. 48.

These addresses are on a timely subject and excellent in their treatment. They should have a wide reading.

AUGUSTANA BOOK CONCERN, ROCK ISLAND, ILL.

An Introduction to Dogmatic Theology. Based on Luthardt. By Reverend Franklin Weidner, D. D., LL. D., Professor of Theology, etc., etc. Second Edition, Revised. 1895. pp. 287. \$2.25.

The first edition of this book appeared in 1888. The changes and additions made in this second edition are not numerous, nor important in substance. They relate chiefly to bibliography, and seek to bring this part of the subject down to the present time. The book purports to be based on Luthardt's *Kompendium der Dogmatik*, but in reality very much that is important in the book is taken bodily from Luthardt's work. This statement applies especially to the definitions, and to very much of the bibliographical and historical information. For instance on p. 66 we have a definition of the material and formal principles of Protestantism. But with the addition of only a word or two it is a literal translation from Luthardt. Then follow two or more learned pages on "the distinction between Lutheran and Reformed Protestantism," which, with the exception of a paragraph doubtfully referred to Krauth, are taken bodily from Luthardt. This is only one out of a score of instances, and had we not read Luthardt's *Kompendium* we might have concluded that Dr. Weidner is exceedingly happy in making definitions and distinctions—qualities in which Luthardt preëminently excels. But

we are surprised that Dr. Weidner does not seem to know that Luthardt's book has passed beyond the seventh edition (1886).

What use the author has made of the unpublished lectures of the late Dr. Krauth we have no means of knowing, but suspect it is not far different from that which appears in relation to Luthardt. However, the book, doubtless because of the character of the sources whence it has been so largely taken, is a useful compend. It will certainly give one an excellent idea of Luthardt's system. Indeed we once heard Dr. Luthardt say: "Professor Weidner has translated my *Dogmatik*." We commend the book in its chief objective features to all who would like to have a bird's-eye view of the whole field of Dogmatic theology.

But we are amazed that any man could write in the closing decade of the nineteenth century a sentence like this: "A Lutheran is a Christian whose rule of faith is the Bible, and whose creed is the Book of Concord," p. 106. Besides the implied claim that the Bible and the Book of Concord are of equivalent authority in determining the faith of a Christian, the declaration ignores a great historical fact, viz.: that the Book of Concord has never been universally accepted by Lutherans; that there have been whole nations of Lutherans who have utterly rejected some of the contents of the Book of Concord, and indeed the Book itself as such. Does Dr. Weidner think there are no Lutherans in Denmark? Does he deny that there are Lutherans in Würtemberg, confessedly the most pietistic country in Germany? And what would he say of the immortal author of the Augsburg Confession? It is very certain that the Book of Concord was not and could not have been his creed. This may be an eye-opener for some who are fondly dreaming of a union with that body of the Lutheran Church which Dr. Weidner represents. But what will the great majority of the readers of the QUARTERLY think of this paragraph: "The General Synod is largely unionistic, but with growing elements of a more churchly character in faith and practice. There are two elements in it, the one laying a greater stress on the distinctive doctrines and usages of Lutheranism, and the other warmly encouraging all syncretistic plans of union," p. 132. We leave to the rhetoricians and logicians to reconcile "growing elements" and "two elements" in the General Synod. We proceed to deny the two chief allegations of the paragraph. It is not true that "the General Synod is largely unionistic." It may be safely assumed that there are not two scores of men in the General Synod who would elect to unite with Dr. Weidner on his standard of a Lutheran Christian. And it is absolutely false that there is an element in the General Synod "warmly encouraging all syncretistic plans of union." Dr. Weidner's attention was called to this offensive paragraph when it appeared in the first edition of his book. Now that he has continued it unchanged, we do not hesitate to say that he has perpetrated and perpetuated a defamation of the General Synod. Until his allegation is

proved by facts and names, we commend to him the eighth commandment and Luther's explanation of the same. J. W. R.

CONCORDIA PUBLISHING HOUSE, ST. LOUIS, MO.

Zweites Übungsbuch für den Unterricht in der deutschen Sprache.

1895. pp. 79.

This is a book of exercises in German for the fifth and sixth years in an eight-years' course. It seems to be well arranged with lessons for reading and writing. A special feature is the attention given to the grammar of the language. The book can be profitably used without a teacher. J. W. R.

PERIODICALS AND PAMPHLETS.

Prof. Sloane in his life of Napoleon Bonaparte reaches in the April *Century* an absorbingly interesting period of Napoleon's Life,—namely, the rise of the conqueror, Bonaparte being now seen on a stage proportionate to his powers. Of the fiction in the number, Mr. Marion Crawford's *Casa Braccio* sails into smoother waters, and introduces to the reader Mr. Crawford's well-known character, Paul Griggs, and deals with the carnival season in Rome; Mrs. Burton Harrison's *An Errant Wooing* presents her characters at a typical bull-fight in Seville. There are three short stories: *A Search for an Ancestor*, by Mrs. Roger A. Pryor, which recounts a social transformation in New York; *A Faithful Failure*, by George I. Putnam, which deals with an army type; and *An Innocent Offender*, by Alice Turner, a humorous story of New England life.

Young children and old children will find articles to their taste in the April number of *St. Nicholas*. Stories, poems and pictures cover a wide field, as usual. Annie Matheson tells *A Fairy-Tale without a Moral*, and no one will miss such an appendage. Virginia Yeaman Remnitz has a true story, that is none the less interesting on that account. Two Little Americans at the Court of King Christian IX., were children of the American minister who were invited to an entertainment at the palace. The four serials, about the boy who had Aladdin's lamp, the page at Napoleon's court, the young lad among Captain Teach's pirates, and the three girls at college, all have generous instalments. There are also poems by Ella Wheeler Wilcox and Frederick B. Opper.

The April *Atlantic Monthly* opens with two chapters of *A Singular Life*, by Elizabeth Stuart Phelps. George Birkbeck Hill contributes his first paper on *A Talk over Autographs*. The other articles are *Flower Lore of New England Children*; *Dumb Foxglove*; *The Expressive Power of English Sounds*; two chapters of Gilbert Parker's *The Seats of the Mighty*; *Macbeth*, by John Foster Kirk; the second part of Grace Howard Peirce's *Gridon's Pity*; *The Basis of our Educational*

System, by James Jay Greenough; Robert Louis Stevenson, by C. T. Copeland. The poetry consists of an idyl on While the Robins Sang, by J. Russell Taylor, and two verses entitled In Memoriam Stevenson, by Owen Wister. The Contributors' Club and notices of new books have their usual excellence.

The April *Harper's Magazine* presents unusual attractions both in interest of reading matter and excellence of illustration. The opening paper on Our National Capital, by Julian Ralph, deserves the leading place given it. Among the other articles are these: Paris in Mourning, by Richard Harding Davis; Part I of Personal Recollections of Joan of Arc, translated from the French by Louis De Conte; Club Life among Outcasts; Part V of Thomas Hardy's Hearts Insurgent; Venice in Easter—Impressions and Sensations, by Arthur Symons; Autumn in Japan, by Alfred Parsons (with twenty-one illustrations); Recent Progress in the Public Schools, by W. T. Harris. Several poems are included, and the Editor's Study and Drawer complete a most excellent number.

Table Talk for April has an eye to the season in many of its articles. The first one is entitled Etiquette of the Spring Season. Easter Lilies is the title of some very pretty verses. The dietetic lesson is on Digestion. Answers to Housekeepers' Inquiries are suggestive and helpful—as they always are. Other parts of the contents are, The Peanut as a Food Constituent; Literature of Childhood; White-House China, 1829–1877; New Menus for April; The Market List; Are Women too Domestic? Dinner with Richard Wagner; Fashionable Luncheon and Tea Toilets.

Vick's Floral Guide for 1895 quite surpasses anything of the kind that we have had. It is really a work of art—printed in seventeen different colors. Any one wishing seeds or plants of any description can certainly obtain them at as reasonable prices and as choice a quality from James Vick's Sons, Rochester, N. Y., as from any other source. They, this year, make the astonishing offer of a pound of sweet peas for forty cents and they offer three hundred dollars (\$300.00) for a name for a new Double Sweet Pea. The Floral Guide is sent for only ten cents.

The special features of the April *Review of Reviews* are as follows: (1) The Living Greek,—his politics and progress, by Professor Manatt. With numerous portraits and illustrations. (2) Our "Civic Renaissance,"—an account of municipal reform movements in Chicago, Boston, Philadelphia, New York, Washington, Baltimore, Detroit and Albany, by Albert Shaw. With twelve portraits. (3) The Foundations of Belief,—a summing up of recent discussions on the relation of science to religion, with a review of Mr. Balfour's new book, by W. T. Stead. With portraits of Balfour, Gladstone, Herbert Spencer, Haeckel and

Romanes. (4) Samuel Dana Horton,—the career, services and monetary doctrines of the eminent bimetallist, by Frederick W. Holls. The regular departments are as full and well illustrated as usual. In *The Progress of the World* will be found such subjects as these: Validity of the Income Tax; The Bond Issue and the Gold Reserve; Silver and the Next Conference; The Future of Mormonism; Party Lines in the Senate; The English Political Outlook; The German Ship-Canal; The Cuban Revolution; Japan's Position; Public Influence of American Women; College Oratory; The Cornell-Pennsylvania Debate. The other departments are admirably filled.

BOOKS RECEIVED.

The following books, from T. & T. Clark, Edinburg, Scotland, imported by Charles Scribner's Sons, New York, came too late for notice in this issue:

Introduction to the New Testament. By F. Godet, D. D. Particular Introduction I, The Epistles of St. Paul. Translated from the French by William Affleck, B. D.

How to Read the Prophets. By Rev. Buchanan Blake, B. D. Part V, Isaiah and the Post-Exilian Prophets.

From the Exile to the Advent. By Rev. William Fairweather, M. A.

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THE
QUARTERLY REVIEW
OF
THE EVANGELICAL LUTHERAN CHURCH.

JULY, 1895.

ARTICLE I.

THE OBJECTIVE EFFICACY OF THE WORD AND
SACRAMENTS.

BY JOHN A. EARNEST, D. D.

HOLMAN LECTURE ON THE AUGSBURG CONFESSION—ARTICLE VIII.

Though the Church be properly the congregation of saints and true believers, yet seeing that in this life many hypocrites and evil persons are mingled with it, it is lawful to use the sacraments administered by evil men; according to the voice of Christ: "The Scribes and the Pharisees sit in Moses' seat" and the words following.

And the sacraments and the word are effectual, by reason of the institution and commandment of Christ, though they be delivered by evil men.

They condemn the Donatists and such like, who denied that it was lawful to use the ministry of evil men in the Church,—and held that the ministry of evil men is useless and without effect.

The Rev. Dr. C. P. Krauth, Jr., in the introduction to his Augsburg Confession, 1868, p. 3, differentiates "the *Rule* of Faith" from a *Confession* of Faith in this wise. He says, "When God uses words to express his mind, they are a rule

of faith because his meaning is absolute truth. When we use the same words to express our mind they are but a creed, for we use them as we understand them, and that understanding may be incorrect. When he uses them the question is, What does he mean? and what he means is the rule of faith. When we use them the question is, What do we mean? and what we mean is our 'confession of faith.' When, then, we study the Scriptures, which the whole Protestant world accepts as the only infallible rule of faith and practice, the question is, What is the mind of the Spirit? And when we address ourselves to the study of an article of a Confession of Faith, the question must be, What is the mind of the confessors—what did they mean?

Dr. P. Schaff, in the *Independent* of Sept. 21, 1893, suggests, that "the history of the church furnishes the best key to unlock the meaning of the church in all its ages and branches."

Accepting this suggestion for direction in our inquiry, it is not proposed to assume the role of an apologist for our Article, nor that of the dogmatist seeking merely emphasis and expansion by dogmatic asseveration, but rather that of the interpreter upon lines of historical inquiry to be made under the direction and at the suggestion of its own affirmations.

Our first inquiry, therefore, shall be as to the relation this VIIIth Article sustains to the preceding. Whether it is an after-thought designed to be corrective of or supplemental to something said or omitted in Article VIIth;—or whether it is definitely and distinctively affirmative of additional truth?

It has at times been claimed that the VIIth Article confesses the true Church only as spiritual and ideal,—and invisible because ideal,—and as nowhere clearly manifested or certainly existent: whilst the VIIIth Article, contemplating its external aspect only, confesses the real, phenomenal, visible Church.

Is this an historically accurate statement? Is this the relation which these articles sustain to each other? Let us test the statement by the historical development of the evangelical doctrine of the Church prior to 1530 and subsequently. As early as 1519 during the Leipsic disputation, when the evangelical conception of the Church as set forth in the VIIth Article was

not yet fully present to Luther's own mind, but when already he denied the dogma of the Council of Constance, that "only the Romish Church is the true Church;" and denied also, that the papacy was essential to the being of the Church, thus foreshadowing the evangelical principle of a spiritual communion; or a fellowship of "faith and the Holy Ghost in hearts," over against the Romish doctrine "that fellowship with the pope in the visible hierarchical communion is fellowship with the true head of the Church:" already at this stage of the Reformation, Rome sought to fix this absurd interpretation upon Luther's teaching concerning the Church. Proudly, scornfully and contemptuously they asked, (Plitt's *Einleitung in die Augustana*, Vol. 2, p. 227): "If the Church be purely spiritual, how shall anyone know where on the face of the earth it is to be found? What an absurdity. Why does Christ bid us feed his sheep, and Paul charge us to govern the Church if no one can tell where believers are to be found?"

To this Luther replied, p. 220: "The Church is a fellowship which rests upon the Holy Ghost; a congregation united to Christ, and through him to one another,—and as such is in its essence independent of everything external. But as she is a fellowship of men, she manifests herself externally even as the individual does himself." Again, p. 227: "Yes, indeed, the Church does live in the flesh—but not after the flesh. She exercises herself in space and time and in the business of the world—but is not adjudged according to these. For as the Church could not exist in this life without eating and drinking—and yet the Kingdom of God, according to Paul, does not consist in eating and drinking—so also can she not exist without space and corporeity, and yet these do not constitute her being nor belong to her essence." To the questions—"How, or whereby may I know where the Church is to be found? Must there not somewhere be present a mark or sign through which Christians may be gathered to and united in the hearing of the word of God?" His answer is: Such mark is necessary, and we have it also,—namely: Baptism, the Bread, and chief and before all, the Gospel. These three are the marks and symbols

whereby we know ; for where these are seen there is the Church. Where the same gospel is there is the same faith, the same hope, the same love, the same spirit. This is the unity of the Spirit, not of place, nor of person, nor of usages. Where, on the contrary, however, you see no gospel, be sure there also is not the Church, even though they baptize and partake of the sacrament of the altar. For the gospel, above Bread and Baptism, is the one most certain and excellent mark of the Church : because she is begotten of the gospel, builded up, nourished and disciplined by the gospel, clothed and adorned by the gospel, strengthened, panoplied and preserved by the gospel. In short the whole life and being of the Church is grounded in the word of God. Let this suffice from Luther as to the necessity there exists for the self-manifestation of the Church, which the VIIth Article confesses to be the congregation of saints—the assembly of all believers, in which the gospel is preached and the sacraments are administered according to the gospel ;—and unto whose true unity it is only necessary that there be agreement concerning the doctrine of the gospel and the administration of the sacraments—and not at all necessary that human traditions, rites or ceremonies instituted by men, should be everywhere alike.

Concerning such humanly instituted forms of government or administration through which the Church's life manifests itself, Luther said, (Plitt, Vol. 2, p. 220,) they do not so belong to her essential being as that any single one may be infallibly declared to be the form that is determinative of the true Church. These forms, never perfect in themselves, may change with the times ; and indeed, need not in any one period be everywhere the same.

In regard to the content of the VIIth Article, Dr. Frank, (*System der Christlichen Wahrheit*, Erlangen, 1885, p. 406), says—that to say, that the VIIth Article “treats only of the ‘internal side’ of the essence of the Church is palpably false.” Because, p. 407, “It belongs to the essence of the Church, that she shall become manifest. But she never manifests herself except as that which she is according to her essence”—namely, as the

communion of saints, the assembly of true believers,—a holy Church.

Thomasius, Vol. 2, p. 504, 505. When we characterize the Church as a fellowship, it is evident we do not therefore conceive of her as being merely a human or subjective Glaubensgemeinschaft; because her objective and, indeed, her chief factor is in Christ her head, who personally dwells in her as he does also in her members who are associated in this fellowship. Hence neither the one nor the other of these factors separate and alone, but the union of both constitutes the essence of the Church. Were it otherwise, then in the one instance we should have a head without a body—a life-principle without an organism; in the other, we should have Christendom without a living Christ.

Furthermore, when it is said that the marks of the Church's being are means of grace rightly administered, there is suggested an inner and an outer, an invisible and a visible side of the Church. And this invisibility, instead of being imaginary and unreal, is the very force or energy that gives being to the visible. It is the spiritual. And the Spirit is reality,—is life.

When she exhibits this, her inner life, in action, when she attests her faith in Christ, proclaims the word of God and administers the sacraments, then she steps forth into manifestation and presents her invisible essence in visible form. And this manifestation of the invisible life-principle occurs by reason of an inherent necessity.

So likewise, Neander, Vol. 1, p. 182: "From the beginning the inner fellowship of the divine life introduced by Christianity, strove to exhibit itself in an outward fellowship. Wherefore it must appropriate to itself some determinate form, answering to its own essence, in which this union could appear and shape itself as a spiritual body. For this there is an inherent necessity. Because without such form no association for whatever purpose can have actual being and subsistence."

Martensen also, *Christian Dogmatics*, p. 346: "The true Church—as the Church of the Holy Ghost, and the Church of Christ—is both INVISIBLE and VISIBLE. The Church is invisible in so far as it is the fellowship of the saints, a fellowship not

merely of *known* but of true believers, scattered among all nations, in all ages, in all conditions and positions; who, however separated by time and space, nevertheless constitute one spiritual mystical body. The Church is invisible in so far as it is a kingdom of invisible powers and gracious activities which constitute its organism, and bring it to the fulness of Christ, to the fulness of him who filleth all in all, (Eph. 1 : 23)."

But the Church is *visible* in so far as its invisible essence witnesses for itself and makes itself recognizable to the world; in so far as its existence is conditioned by the historical revelations of Christ; in so far as the workings of grace are conditioned by the *means of grace* appointed by Christ—by the word and sacrament—and through these she appears in power. As, therefore, on the one hand, it holds good of the true Church that we cannot say of her, Lo here! or lo there, it is on the other hand equally true concerning her, that she is "the city set on an hill which cannot be hid."

It is apparent, therefore, that the VIIth Article which confesses the Church of Christ to be the assembly of all believers, a communion of saints, which is a fellowship of faith, infallibly known only to God because he alone knows the heart—does not need a supplement to declare for this Church, invisible in its essence, a visibility which is inherent in and essential to its very being and purpose. Wherefore the VIIth Article is complete in itself; and in so far as the VIIIth makes any reference to its subject matter it is in the way of affirmation by reiteration, and then only prefatory to the declaration of additional truth, as follows, namely: "Though the Church be properly the congregation of saints and true believers," which in the Scriptures is called the Body of Christ; because he is its head, and sanctifies and strengthens it through his Spirit; as St. Paul in Eph. 1 : 22, 23 says: "And gave him to be head over all things to the Church, the fulness of him that filleth all in all"—nevertheless "in this life many hypocrites and evil persons are mingled with it" in name and office through the fellowship of outward signs but who partake in no respect of its inner essence; in whom Christ effects nothing through his Spirit and who are therefore not

members of his body. See Parable of the Wheat and the Tares, Matt. 13 : 24-30.

But, notwithstanding this mingling of that which is false, the Church, nevertheless, continues to be the congregation of saints, and it is lawful to use the sacraments though administered by evil men; according to the word of Christ, Matt. 23 : 2, 3, "The Scribes and Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not;" and because "the word and the sacraments are effectual by reason of the commandment of Christ."

Our Article, therefore, is not an after-thought designed to be corrective of or supplemental to something said or omitted to be said in the VIIth, but is definitely and distinctively affirmative of additional truth, namely: First, That the true Church of Christ is, not a "Mixed Society" of good and evil men, as Dr. Van Dyke affirms, (see *The Church, her Ministry and Sacraments*, p. 2); nor "the sum total of all who are baptized," as Augustine affirmed, (see Hagenbach, Vol. I, p. 382.) a conception of the Church which laid the foundation for the hierarchism of the Middle Ages,—but a holy Church, the assembly of true believers in all the world, which is the body of Christ and shall abide forever.

Second, That unbelieving, hypocritical and ungodly men do stand connected with her in an outward fellowship secured through the use of those external signs or marks by which she, through an inherent necessity of her own being and purpose, becomes manifest, namely, the word and the sacraments.

Third, That this fact neither vitiates her true nature and character, nor invalidates her ministry in word and sacraments. Because these are respectively effectual and efficacious, not by reason either of the personal or ecclesiastical character of the ministrant, but solely because of the institution and commandment of Christ. Wherefore, the one distinctive truth for which the Article stands is the *objective efficacy* of the word and sacraments as means in and through which the Holy Spirit effectively applies the blessings of redemption, and does so independently

of the intention, character or condition of the human agent through whom the means are administered.

Dorner, Vol. I, p. 181 says: Of an "office of the means of grace" which first renders the word and sacrament effectual, there is no trace in Luther, because it creates a new condition of salvation,—and one opposed to the formal principle of the word of God, because it denies to it as well as to the sacrament, the possession of inherent power. Any other conditions of salvation than the means of grace objectively, and faith subjectively, he utterly repudiated.

This then is the thetical statement; and in order to be correctly understood the confessors make an antithetical statement in which they call particular attention to the concrete historical embodiment of an ecclesiastical order and administration from which they differentiate themselves; and which is as follows: "They," *i. e.* the Churches of the Augsburg Confession—"condemn the Donatists and such like, who denied that it was lawful to use the ministry of evil men in the Church, and held that the ministry of evil men is useless and without effect."

It is apparent, therefore, that in order to a thorough and appreciative understanding of the meaning and purpose of our article we must inquire as to its historical content, and to this end our question must be,

WHAT WAS DONATISM?

Donatism was not a heresy, but a schism, a division or breach of unity in the Catholic Church. Nor was it a something new and distinctive at the period of the Church's growth and development. It was but another form of the conflict between Separatism and Catholicism which had already embodied itself as early as the middle of the second century in the Montanistic reformation, and again in the middle of the third century in Novatianism. So that what Neander (Ch. Hist. Vol. I, p. 509) says of Montanism is also true of Donatism: "Nor were there any new spiritual elements, which were here freshly called to life; but only a nucleus was furnished for elements long before existing,—a point of attachment, around which these elements

would gather. Tendencies of mind which were scattered about through the whole Church, would here converge together." In Vol. 2, p. 182, he says the schism in many respects may be compared with the Novatian; "that its history is important in so far as it contributed to settle and establish the notion of the visible outward unity of the Church, and of the objective element in the things of religion and the Church." And that which specially distinguishes it, is, that "for the first time, the ideas which Christianity, as opposed to the pagan religion of the State, had first made men distinctly conscious of, became an object of contention within the Christian Church itself, to wit, the ideas concerning universal, inalienable human rights; concerning liberty of conscience; and concerning the rights of free religious conviction."

The seat of this schism was North Africa; the period of its rise and aggressive duration dates from A. D. 311 to 415, and its occasion was the election and consecration of Caecilian as Bishop of Carthage, who as the archdeacon of his predecessor, Mensurios, was not friendly to the fanaticism which was eager to be thrown into prison as confessors during the Diocletian persecution. Two parties appeared in the African Church during this persecution; a prudent and a fanatical one. The latter surrendered themselves to the pagan authorities without even being accused—and publicly declared they had the Holy Scriptures in their houses, but that they would rather die than deliver them up; while the former declined to recognize in this fanaticism the true martyr spirit, and justified itself in doing "everything for the preservation of life which could be done without directly or indirectly denying the faith."

The Numidian primate, Secundus, becomes the patron of those who sought to enforce a rigid and severe discipline, and refused to acknowledge Caecilian as a bishop, on the ground that he had allowed himself to be consecrated by Felix, the bishop of Aptunga, who was a traditor, having denied the faith during the persecution, "was therefore an apostate and of course could not impart the Holy Ghost to the new-made bishop."

Caecilian is accordingly condemned by an assembly of seventy of these Numidian bishops at Carthage before whom he refused to appear, and a reader, Majorinus, elected in his stead. Thus tendencies and elements which had come down from before the middle of the second century are now combined in one organization in opposition to the Catholic Church, and a schism is inaugurated, which involves both the church and the state in commotions and tumults for more than a hundred years.

Four years after this and upon the death of Majorinus (315) Donatus succeeds him in the Schismatic bishopric—of whom Neander says, that he was “the head and soul of the sect,” a born leader, “a man of fiery, untutored eloquence, of great firmness of principle and of great energy of action.” Under his leadership the success of the *pars Donati*, or Donatists, as the sect is now called, was phenomenal. “Its spirit of political independence and plea for religious liberty went to the hearts of the people.” It became fashionable and popular, notwithstanding it was rigorous and austere, “was a living thing of the street, of the market, of the social circle and of the home;” and in less than twenty years the Donatists became very numerous, not only in Numidia but throughout Africa. In A. D. 330, two hundred and seventy bishops were present in one of their councils. Thus the schism continues to flourish with varying fortune until toward the close of the fourth century, when two things arrested its progress; 1. The great Maximian schism which occurred within itself; and 2. The zeal with which the great Augustine sought to reclaim his erring brethren by friendly discussion. His appeal to them was, “Be brothers with us in the Lord’s inheritance, and let us not, for the sake of preserving our own stations, hinder the peace of Christ.”

The points in dispute related to the doctrine as to the nature of the Church and as to the validity and efficacy of her ministrations. Both parties conceived the true Church to be a holy church, visible and manifest by external marks and visible predicates. Both claimed to be the historical Catholic Church; and, according to the testimony of history, “were little apart in doctrine worship and polity.” The Catholic fathers maintained,

that to the essence of the true Catholic Church belonged its general spread through the medium of the episcopal succession down from the apostles, and from this conception were then first derived the predicates of purity and holiness.

The Donatist theologians, however, claimed that the predicate of Catholic should be subordinate to those of purity and holiness and, like the Novatians, conceived the true Church to be a community of pure, innocent and holy persons,—and held that every church which tolerated unworthy persons within its membership was itself polluted by such fellowship, had lost the predicates of purity and holiness and by consequence ceased to be a true Christian Church. Neander, Ch. Hist. Vol. 2, p. 208.

It is a strange fact, that for a period of one hundred years Donatism refused to submit its differences with the Catholic Church to a friendly public discussion. From A. D. 392, Augustine, with other Catholic bishops of the North African Church, was incessant in his efforts to secure such a discussion, while the Donatists sought every means to avoid it. It occurred, however, in A. D. 410 that certain Donatist bishops in some way, and for the first time, were led to assert, "that they would doubtless be able to prove the truth of their cause were they but allowed a patient hearing." Very soon an imperial order is issued for a Religious Conference to be held at Carthage in A. D. 411; and obedience to the imperial mandate assembles one of the most august bodies in the history of the early Christian Church, there having been present five hundred and sixty-five bishops: two hundred and eighty-six Catholic and two hundred and seventy-nine Donatist. An imperial commissioner presided. Upon organization it was concluded that seven bishops should be chosen from each side to conduct the discussion, when the main question submitted was, "What belonged to the essence of the Catholic Church; whether the Church by communing with unworthy persons lost the predicates of the genuine Christian Catholic Church?" Augustine, the Catholic bishop of Hippo, and Petilian, the Donatist bishop of Certa are the principal debaters, and from them as reported in Nicene and Post-Ni-

cene Fathers, Vol. 4, we will learn the arguments for and against Donatism.

When Donatism, in defense of its exclusiveness, refers to those passages of Scripture which require separation from and avoidance of the company of the wicked (1 Cor. chap. 5) and counsels excision from the brotherhood for the preservation of its predicates, to wit, purity and holiness; Augustine replies, that discipline should by all means be vigorously maintained, but should be exercised patiently and with a view to recovery and reformation; according to Gal. 6 : 1, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness;" and 2 Thess. 3 : 14, 15, "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."

And in regard to the defilement contracted by communion with the unworthy, he replies, "that it is only the inner fellowship of the heart and not outward companionship that contaminates. For many stand in the communion of sacraments *with* the Church, and are still not *in* the Church." And as regards the excision of the unworthy, he says, that "as God only knows the heart, it is a mere arrogant assumption of human pride to pretend to separate by mere human judgment, the true from the false,—a judgment which God has reserved in his own hands, as is shown in those parables of our Lord, which treat of the separation of the good and bad as being reserved unto the time of the final judgment."

Petilian, as summarized by J. R. King, in the preface to his translation of Augustine, affirmed that the existence of the true Church, and the catholicity of any branch of it, were conditioned upon the purity and orthodoxy of all its ministers; so that the guilt or heresy of any minister would invalidate the whole of his ministerial acts. To this Augustine replied: "That all the functions of the clergy in celebrating the rites of the church being purely ministerial, the efficacy of those rites could in no way depend upon the excellence of the individual minister, but was derived entirely from Christ."

But we will hear Petilian as he states his argument in four propositions, and follow each one with Augustine's reply, (see Nicene and Post-Nicene Fathers, Vol. 4, pp. 520-522, and Neander, Ch. Hist. Vol. 2, p. 210.)

1. That in ecclesiastical administration "everything depended on the conscience of him who administers ordinances." That is to say, "what we (Donatists) look to is the conscience of the giver, that it may cleanse the conscience of the recipient." Augustine answers: "But the conscience of man is unknown to me, and you thus make the salvation of the Spirit uncertain to me. But I am certain of the mercy of Christ. For it is he always that justifieth the ungodly; it is from Christ always that faith is received, and Christ is always the origin of the regenerate and the head of the Church."

2. Petilian: "He who receives faith from the faithless receives not faith but guilt:" *i. e.* the administrant is the giver, but he can give only what he himself has. If he have faith, he imparts faith in and through the ordinances he administers; if guilt, then he imparts his guilt. Augustine: "Christ is not faithless, from whom I receive not guilt but faith."

3. Petilian: "Everything consists of an origin and root, and if it have not something for a head is nothing; and a genuine new birth can proceed only from good seed." That is, the character of everything depends strictly on its source, or on the force which produces it—and here means the character of the person who administers the sacraments.

To this Augustine replies: "My origin is Christ, my root is Christ, my head is Christ. The seed, from which I am regenerated, is the word of God, which I am entreated to hear with attention, even though he through whom I hear it does not himself do what he preaches; according to the words of the Lord, which make me herein safe, 'all whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say and do not.'"

4. Petilian: "What an absurdity it is to suppose, that he who is guilty through his own sins should make another free from guilt." Augustine answers: "No one makes me free from

guilt but he who died for our sins, and rose again for our justification. For I believe not in the minister by whose hands I am baptized, but in him who justifieth the ungodly, that *my faith* may be counted unto me for righteousness."

Augustine in his discussions with Donatism as to the *validity* of heretical baptism distinguishes very carefully between the *rite* and its *grace*, *i. e.* between the sacrament and its efficacy as a means of grace. Hence, the question being as to the validity and genuineness of sacraments, he says, "it is not material what, either the administrant or the recipient of the sacrament believes, or with what faith they are imbued,—because if the sacrament be administered in the words of the gospel it is holy in itself on account of him whose sacrament it is, and so remains even in an unbelieving recipient;" and therefore "is not renewed to him if he be subsequently brought to the right way."

But, if the question be as to the *efficacy*, grace and blessedness of the sacrament as a means to entrance into salvation, then the matter of faith in the recipient is of the very highest consequence. See Nicene and Post-Nicene Fathers, vol. 4 pp. 441, 455, 479.

Both parties to this controversy are Christian, both are sincere, both preach the word and administer the sacraments, and both hold these to be means of grace for the production and maintenance of faith through which alone the benefits of redemption are appropriated by the individual.

The difference between them is, that Donatism conditions the efficacy of the means upon the personal purity and holiness of those who administer them; while the Catholic Church as represented by Augustine attributes their efficacy wholly to the creative power of the word. Jas. 1 : 18, "Of his own will begat he us with the word of truth;" 1 Pet. 1 : 23, "Born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever." The former can have naught but confusion, uncertainty and doubt,—because it cannot know the heart: the latter has certainty, assurance and peace, because it rests upon the infallible word and the abiding promise of him who instituted the means, and in whom all power inheres.

The issue of the difference is, that Donatism became fanatical and separatistic, intolerant and proscriptive and destroyed itself,—while Augustinism is patient, conciliatory and tolerant, and thereby maintains ecclesiastical unity, administers the means of grace in hope to all who will receive them, and abides to-day as the true expression of the spirit of the gospel.

Our Article, therefore, as interpreted by its antithesis is clearly and distinctly Augustinian,—and affirms that the Holy Spirit, whose office it is to apply redemption to men, operates upon the soul not immediately but mediately in the use of means ; that these means are the apostolic word and the sacraments ; that they are efficacious, and that their efficacy is *objective*,—that is, it belongs to, proceeds from and is inherent in the means themselves, wholly unaffected by either the administering or receiving personality, or by the form or mode in and by which the means are administered :—whether the word is rendered in song, sermon or scripture reading ; and whether the sacraments are administered after this mode or that. The completeness of these means is therefore conditioned upon no human contingency or contribution, but only upon the institution of Him whose session is at the right hand of the majesty on high,—and who said : “He,” the Holy Spirit, “shall glorify me ; for he shall receive of mine and show it unto you,” Jno. 16 : 14 : “It is the Spirit that quickeneth ; the flesh profiteth nothing : the words that I speak unto you, they are spirit, and they are life,” Jno. 6 : 63 ; “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God,” Jno. 3 : 5. “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost,” Tit. 3 : 5.

However, the reception and appropriation of this efficacy on the part of the individual is by faith alone. Eph. 2 : 8, “By grace are ye saved through faith, and that not of yourselves, it is the gift of God.” Rom. 10 : 17, “So then faith cometh by hearing, and hearing by the word of God.” Rom. 1 : 16, “I am not ashamed of the gospel of Christ ; for it is the power of

God unto salvation to every one that believeth." Mark 16 : 16, "He that believeth and is baptized shall be saved."

And herein we have the two fundamental principles of the Germanic Reformation ; namely : 1. The formal principle, which makes the Scriptures or written word the only certain and assured source of faith and life ; and, 2. The material principle, or justification by faith alone.

If now we ask, Why this subject of the validity and efficacy of means of grace was introduced into the Augustana, we may answer, 1. That it was for the purpose of definite teaching as to the application and appropriation of salvation ; and, 2. That the confessors might distinctly and sharply differentiate themselves from all those who confessed and taught contrary doctrine. All alike believed that God had provided salvation for man through the sufferings and death of his Son, Jesus Christ. As to the conditions of its availability, however, and as to the means of its personal realization, all were not at agreement. It will, therefore, be helpful to us in our effort to ascertain the meaning and use of our Article, if we inquire into and compare the views which were developed and held during the agitations of the Reformation period upon the question of the appliance of the benefits of redemption.

From the non-Lutheran confessions presented at Augsburg in 1530 and from other sources, we learn that, according to some of the reformers, God's approach to, and dealing with the soul for salvation was wholly supernatural. That the illuminating, regenerating and sanctifying influences of the Spirit were exerted upon the soul immediately and independently of any external means ; that an internal word must precede the external ; that it is by reason of this inward word, or an inner light having been lodged in the heart, that the external receives its assurance and confirmation. To Zwingli, *e. g.* the outward word is "only a sign, not a means or vehicle, of grace," and the sacraments are only ceremonies which may "embody and arouse due feelings on the part of men," but are not divine acts through which grace is offered and imparted to faith. In his personal confession presented to the Emperor at Augsburg he says, "I know

that all the sacraments are so far from conferring grace, that they do not even convey or distribute it." He laid all stress upon immediate illumination and fellowship with God. If a man would have assurance of the truth or of his personal salvation he must acquire it immediately through the Holy Ghost. Plitt, Vol. 2, p. 245, quotes Zwingli: "Faith is not wrought through the external word—but through the immediate communication of the Holy Ghost, who sustains no fixed or settled relation to the outer word." Dorner, Vol. 1, p. 290, quotes him as even saying—"He indeed who is born of the spirit needs a book no longer." But when he met the spurious spiritualism, the destructive radicalism and the wild fanaticism of Anabaptism, which refused to acknowledge any standard but that of their own assumed inspiration, attained immediately and because of the worthiness of their devotion,—and who, being so taught of God, claimed that they alone were qualified to speak to men from and for God, then the word becomes of importance to him in order that "false doctrine may be recognized, tried and refuted." And when the question is as to the genuineness of faith, then he adds "that faith, although it is true, must be preserved by and upon the Scriptures, so that it may be known that it is not simply hypocritical nor a self-willed imagination."

Luther's conception of God's way of approach to and operation upon the soul for salvation was different from this. Thom. Vol. 2, p. 239: "If Christ should be offered and crucified for us a thousand times it would be all in vain if the word did not come and impart and present it to me—saying: "This is for you, take it freely and keep it." Otherwise than through the word, the gifts of God's saving grace do not come to us. Wace & Buchheim, pp. 167–169: "God never has dealt or does deal, with men otherwise than by the word of promise. And *we* can never deal with God otherwise than *by faith* in the word of his promise." "It is certainly true that God has ever been wont in all his promises, to give some sign, token or memorial of his promise that it might be kept more faithfully and tell more strongly on men's minds." He instances God's promise to

Noah, and the bow in the cloud: also the promise of a great posterity to Abraham, and circumcision as a seal of the righteousness which is by faith.

Again: as quoted by Thomasius, Vol. 2, p. 239: "Only in Christ have we God as our Father; out of him he is a consuming fire." Therefore in the matter of the application of his grace to us, he never and nowhere deals with us immediately, but always and only through Christ; and indeed, through the living, present Christ—the God-man. This real and operative presence of the glorified God-man in the objective word—oral and visible,—*i. e.* word and sacrament, in order that the grace of his salvation may be brought nigh to us and outwardly offered for our inward appropriation by faith—this is the profound conception of Luther's doctrine of the means of grace. As man can neither conceive of nor apprehend nor deal with God in the majesty of his being, cannot know God-Head, therefore he has so united his Holy Spirit with word and sacrament that men may know with certainty that where these visible signs are there he is really and operatively present for salvation.

In Luther's conception these means of grace are as a ladder upon which grace descends to us—or as a stair-way or a bridge down and over which the Holy Ghost comes to us with the gifts of his grace and goodness. That in them we know him, and by them are ever assured of his presence to bless the penitent and believing recipient. Furthermore, these means are not empty signs—but *efficacious* means; and not conditionally but objectively efficacious—inherently so. And they are so. Dr. Valentine's *Outlines of Theology*, p. 221; Because "in the order of grace the word has been endowed with a real efficacy of enlightenment, regeneration and sanctification—*i. e.* it has an active, supernatural and truly divine power of producing these results in the human soul." "It has this efficacy not simply as truth, but by reason of the *abiding presence of the Holy Spirit in it*, who unites his energy with the word." And the Dr. adds, p. 222: "This union is *constant*. The Holy Spirit is *always* in the word. When the word is to produce an effect the power of

the Holy Ghost must not first come to it, but it is constantly inherent in the word."

Wherefore it must be, and ever remain, true that these efficacious means are necessary; and that "we can know a spiritual movement as of God certainly, only when wrought through these means."

This real and operative presence of the glorified God-man through the Spirit in the objective word, is the presupposition in Luther's entire doctrine of the means of grace. Its corresponding subjective conception, however, is that man cannot know God except as he makes himself known in external and perceivable signs, marks or media. That justifying faith, although itself a divinely wrought trust, nevertheless, on account of its subjective nature, stands in need of a support outside of itself, because of the fluctuations necessarily incident to its subjectivity, upon which it may stay and support itself.

Whether, however, God's order shall be effectual means unto individual salvation will depend not on the divine order alone, but also upon the subjective recipient. Luther says, Dorner, Vol. 1, p. 151: "There belongs to the sacrament a work of the working God and of receiving man; for the Almighty God himself can work nothing good in a man unless he believes." Wace and Buchheim, p. 190: "Sacraments have annexed to them a word of promise, which requires faith and can be fulfilled by no other work. Thus they are signs or sacraments of justification, because they are sacraments of justifying faith and not of works; so that their whole efficacy lies in faith itself, not in working. He who believes them fulfils them." Hence not the sacrament justifies us, but *faith* in the sacrament, which fulfils its appointment and so appropriates its gracious content.

Thus through these means of grace, Christ brings us *to* himself, and through them he continually certifies his abiding in and with us. That is, the *reality* of our possession of salvation rests upon this—namely, that it is mediated by Christ himself: and the *certainty* of our faith rests upon and receives its firm support from the means of grace. (See Thom. Vol. 2, pp. 240, 241, and Martensen, 353.

It still remains to note how Roman Catholicism proposes to bring the soul to Christ. According to Plitt, vol. 2, pp. 212, 213, Rome says, He who unites himself with the Roman Church, heeds its order, avails himself of its sacramental ministrations and allows them to be operative upon himself, thereby stands in a state of grace and favor with God, and shall therefore be certain of his salvation. Because the grace which the Church, through her priestly order, and as mediator between Christ and men, dispenses, uniformly operates effectually upon every one who enters her external communion, if only he do not place a hindrance to (*non ponere obicem*) or arrest the streams of blessing which flow from her as the depository of grace, through mortal sin. This is the sacramentalism of hierarchism, which plants grace as a man plants seed,—forgetting that a man is not a seed—and which needs only to be let alone to produce its necessary results. Like unto this, by the way, has seemed Luther's doctrine of the means of grace to such as have not been able to seize hold of its profound meaning and comprehension,—nor of its inspiring preciousness to human infirmity, and who do not see "how the requirements of the whole man are cared for in it; how both the bodily senses of sight and hearing are drawn into the service of faith, so that faith, instead of consisting in a merely internal, subjective, deceitful process, passes beyond itself and fastens upon an objectivity independent of itself"—even upon the word—and so as to experience its spiritual power, to become founded upon God and strengthened by means of the spiritual but receptive act of faith. But let us hear Luther himself. Thomasius, Vol. 2, pp. 244–247: "We say, that to the right use of sacraments faith is necessary." "The sacraments are nothing without the word; the word however, requires faith; without faith there is no forgiveness of sin, no salvation." "Without faith no sacrament is of use,—on the contrary, indeed, is injurious and to be refused." "Indeed, in every sacrament there is a divine word and promise through which God offers and promises us his grace,—it is however, verily, not sufficient to say *non ponere obicem* or simply to put no hinderance in the way of its operation, but there must be in

the heart a resolute and unwavering faith in order to take up and appropriate its grace and promise." And now let us note the personal and pastoral use of this conception of the means of grace. Larger Catechism, Book of Concord, p. 525: "He (the baptized) *must ever exert himself to maintain a firm faith* in what it (baptism) *promises and brings* him namely: triumph over the devil and death, the remission of sins, the grace of God, Christ with all his works, and the Holy Ghost with all his gifts." This baptism we should so appropriate to ourselves, that by it we may strengthen and console ourselves when our sins or our consciences oppress us, and say: "I am nevertheless baptized, and if I am baptized, it is promised me that I shall be saved, and that I shall have eternal life both in soul and body." This assures—because it persuades of acceptance "in the beloved," of completeness in him: and is an assurance that arises, not from an inward feeling and sense of salvation, which must ever be a fluctuating experience, but from a firm reliance upon what God's word and sacraments *promise and bring* to him, and which abides the same, let environment and condition fluctuate as they may.

This surely is not the priestly sacramentalism of a concealed *opus operatum*, that leads to a condition of carnal security and finally to a dead orthodoxy which rejoices only in *reine Lehre* and *echte Agende*; on the contrary, it is a productive force which continuously develops a life of increasing love and of obedience to the divine will as expressed in the *written* word, which to the Lutheran always is, and must ever remain, the only infallible rule of faith and practice, and the supreme test of all spiritual profession and experience.

Our Article, which conditions the validity and efficacy of the word and sacraments as means of grace upon nothing human, stands to-day as it stood three hundred and sixty-five years ago, in uncompromising conflict with the tyranny of priest-craft in all its forms, in opposition to all the arrogance of officialism, and against all the enroachments of a pretentious ecclesiasticism; and it presents an insuperable barrier against every possible in-

trusion between the individual soul and the "one Mediator between God and men, the man Christ Jesus."

And it is not too much to claim, that its essential theme—the objective efficacy of the word—stands alone to-day in confessional literature, as the only definite and positive corrective of the disposition of these times to exalt humanly devised over divinely appointed means for the salvation of men; and equally so stands the completest testimony against the spurious spiritualism which bases its being and authority upon an "inner light," and claims immediate fellowship and communion with the spiritual through the whisperings of a divine voice which reveals higher, holier and more deeply spiritual things than are to be found in the Scriptures.

To such the challenge of the Augustana has always and everywhere been—"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them," Isa. 8 : 20.

ARTICLE II.

NEW TESTAMENT IDEA OF RECONCILIATION.

BY REV. PROF. ANDREW G. VOIGT, A. M.

Three different words are used in the New Testament to describe the saving work of Christ: Redemption, Propitiation and Reconciliation. These words have a common underlying idea so that they may be regarded as synonyms. But like other synonyms they do not mean exactly the same thing. Each describes the relations between man and God effected by the saving work of Christ in a peculiar way and from a distinct point of view. To perceive clearly what this point of view is, sometimes becomes a matter of vital importance. The entire theory of the atonement which a man holds, may hinge upon the signification given to one or the other of the three words referred to.

Almost all the leading doctrines of Christianity have been scrutinized anew in the busy activity of modern theological thought. Prominently among these discussions the doctrine of

the atonement has been subjected to renewed examination. Repeated attempts have been made to give a new statement to this central doctrine. Especially has the predominant theory of the vicarious satisfaction of Christ been exposed to criticism.

We do not lament that this doctrine together with others of the Christian system has been made the subject of earnest discussion. We are not among those who wish to see any theological problem permanently closed. We think the continual re-examination of the doctrines which have become established in the Church a necessity to the life of the Church. Even if we did not believe in the progress of theological thought (and indeed we are very far from believing that every new theory is a mark of progress), we are convinced that a living apprehension of the truth of Christianity can only be had by every age examining anew the contents of its faith. Therefore we do not regret that the doctrine of the atonement has been investigated anew from various points of view in recent times and that those who hold traditional views on this subject have been forced to test the ground of their belief.

The New Testament must be arbiter among theories of the atonement. It matters not what views anybody may have on the inspiration of the Bible, when he comes to the question of the atoning work of Christ, he must get his answer from the New Testament. It is not a question of philosophy. It is not a matter of the Christian consciousness. It is a question of fact that is to be settled, namely, what the writers of the New Testament meant by their statements on this subject. This fact settled, the theory of the atonement must be settled for the Church.

It is our belief that many erroneous views on the atonement have their beginning with a wrong idea of the signification and use of the word *reconciliation* in the New Testament. The parting of ways from the traditional belief is usually in this statement: Not God is reconciled to man, but man is reconciled to God.

It is to be observed that the word *reconciliation* in the New Testament has a peculiar signification and use. If anybody were to take the common idea of reconciliation as the word is

ordinarily used in the English language with reference to parties at variance and were to apply it to the reconciliation described in the New Testament, he would, to say the least, have a very imperfect idea of what the New Testament meant.

To one having only a general idea of the atonement, as that doctrine is commonly taught, it comes somewhat as a surprise to learn that the New Testament never makes God the object of the verb *reconcile*. It never speaks of God as the one reconciled, but either as the one reconciling or the one to whom man is reconciled. Well, then, are they right who say that not God was reconciled to man, but man was reconciled to God? We confidently answer, No. But it is well at this point to bear in mind that this usage of the New Testament has been urged against the theory of the vicarious satisfaction of Christ. It must indeed be conceded that it may be urged against some crude conceptions or rather misconceptions of the doctrine of the vicarious atonement. If for instance it is supposed that God must be *appeased* by a great sacrifice before he will turn and do anything gracious toward man, like the heathen imagine in reference to their gods, then it may be said that God is good and gracious without being appeased; he is the Reconciler.

The truth of a doctrine is not to be overthrown by objections which may be urged against misconceptions of it. Even if the New Testament does not speak of God as being reconciled by the atoning work of Christ, but makes man the object reconciled, it still remains a question whether the work of Christ had no reference to God, but only to man; it still remains a question whether there is not a sense in which God is the object of the reconciliation effected by Christ.

This question we propose to consider after first having looked more carefully into the usage of the New Testament in regard to the word *reconcile*.

There are three forms of the Greek verb for *reconcile* in the New Testament: *dialassein*, found only in Matt. 5 : 24; *katalassein* used in Rom. 5 : 10; 1 Cor. 7 : 11; 2 Cor. 5 : 18-20; and *apokatalassein*, found in Eph. 2 : 16; Col. 1 : 20, 22. These verbs are true synonyms, the double prefix in the last giving it

an intensive force. In addition to these verbs is the noun *katalagge*, Rom. 5 : 11 ; 11 : 15.

The first word of this list is not used with reference to God and man, but only to men. Likewise the second word is so used in one instance. Inasmuch as there is less danger of carrying dogmatic preconceptions into the text in these passages, the study of the words had best begin with them.

Taking up the passage, Matt. 5 : 24, it is worthy of careful note at the very outset that the person who has the grievance, the *brother who has aught against* the other is *not* the one to be reconciled, as we might expect according to our ordinary language, but the one who has caused the grievance. Hence the meaning is evidently not this: Change your feelings and give up your enmity against your brother. But you must make things right so that your brother will no longer have aught against you. You must remove whatever your brother has against you. It is required that you satisfy his demands against you.

It is frequently objected to the doctrine of vicarious satisfaction that the entire conception is juridical and legal, whereas it ought to be ethical. In the passage before us it is evident that the word *reconcile* has a legal aspect. The next verse confirms this view. "Agree with thine adversary quickly," etc. The brother that "hath aught against thee" is the "adversary" who can deliver you over to punishment. That he may not do this you must be *reconciled* to him.

From this passage we learn two things both important in the doctrine of Christ's reconciliation. First, the object of the reconciliation, the one that is reconciled is not the offended one, but the offender. Secondly, the reconciliation is not a mere change of feelings, but consists in an atonement for the fault committed by which the offended one is induced to change his attitude.

These results are corroborated by all the other passages which contain the word reconcile. The form of the Greek verb is different, but the usage is precisely the same. In 1 Cor. 7 : 11 it

is the wife who has departed from her husband and hence has broken the marriage relation, that is to be reconciled. She is not spoken of as reconciling her husband. She must make good the error she has committed, and in New Testament language that is not reconciling, but being reconciled.

The remaining passages refer to what we are more directly interested in at present, namely, our reconciliation to God. It will be observed that now a new factor enters in, one who makes reconciliation for others, and that by making satisfaction for their offences.

In Rom. 5 : 9-11 three parties are included in the reconciliation described there : 1. "We," the "enemies ;" 2. God ; 3. His Son. The "enemies" did not reconcile, but were reconciled. God is not spoken of as being reconciled, but as the one to whom we were reconciled. His Son is the one through whom we have received the reconciliation. The means through which we were reconciled is the death of the Son. What was the nature of the enmity that was to be removed ? The "enemies" were "sinners" (v. 8). No change of attitude on their part would make them cease to be enemies until they ceased to be sinners. Hence no change of attitude on their part could have been their reconciliation. To remove the enmity, the offence had to be taken away. They were reconciled to God when the demands which God had against them were satisfied ; for thus and only thus the offence would cease. The death of the Son made the satisfaction. Hence it is that through him we have received the reconciliation, because "while we were yet sinners, Christ died for us."

In 2 Cor. 5 : 18-20 the statement is slightly different. Here the fact comes out prominently that God is the subject ; he is the one who reconciles. At a superficial glance it might seem as if the one who reconciles cannot be the one who receives the satisfaction. But here it is necessary to guard against ideas which come from our common use of the word *reconcile*. God is made the subject, "who reconciled us to himself," for the simple reason that he provided the whole reconciliation. It comes from him, just as in the Old Testament the whole system of sac-

rifices was not of man's devising, but of God's ordaining and providing. Man could not effect the reconciliation because he could not meet the demands of God against him.

That the issue was one of meeting demands of God against man is very clear from the passage under consideration. In 2 Cor. 5 : 19 the issue is stated as one of "reckoning unto them their trespasses." That certainly is something juridical, something legal. To object to this form of conception of the work of reconciliation is to object to the language of the New Testament. The issue is a legal one. Reckoning trespasses is a matter of law. If trespasses are not to be reckoned according to God's law, something must be done to prevent it. What was done to prevent it? "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." So we were reconciled by what Christ did for us. So God reconciled us by appointing Christ to become sin and to satisfy the demands of the law for us. For Christ's sake he did not reckon to us our trespasses.

What then is the meaning of the entreaty: "Be ye reconciled to God," (2 Cor. 5 : 20)? Surely not this: 'Give up your feelings of enmity against God.' Nor this: 'Misunderstand God no longer as if he cherished wrath against you, whereas he has nothing but feelings of love.' But the entreaty is to enter into the reconciliation effected through Christ and provided by God in him. We are to allow Christ to have been made sin for us and for his sake not to have our trespasses reckoned to us. In short the entreaty is to have faith in the objective atonement of Christ.

In the passage just considered God is the Reconciler; in Eph. 2 : 16 Christ is the Reconciler. The former, because the reconciliation is from God; the latter, because the reconciliation is through Christ. The means of the reconciliation is the cross, whereby the enmity was slain. It is worth while to stop to consider what this slaying of enmity was. We are well aware that some commentators refer the "enmity" to that existing between Jews and Gentiles. This interpretation we regard as a mistake; but even granting that it may be correct, that enmity between Jew and Gentile presupposes the deeper enmity between man

and God. And this also Christ slew. Certainly God is not the enemy of man; but man is of God. The enmity is not a mere feeling of hate against God, but there is a real opposition between man and God, so that man has no access to God and God cannot allow man thus to approach him. Sin in man and wrath in God are the elements which form the enmity. This enmity Christ slew by the cross, not the sin alone, not the wrath alone, but both. By dying on the cross he rendered all that the wrath of God demanded, and by this satisfaction slew the wrath. By the death on the cross he bore the punishment of the sin, and so made it of no further effect and slew it. By this vicarious suffering he reconciled us to God.

In Col. 1 : 20-22 the Reconciler is again God, the Mediator of the reconciliation Christ, and the means the blood of his cross. This blood God used to make peace. As the Reconciler he provided it as the satisfaction to all the demands which he had against man, so that those reconciled thereby are now "presented holy and without blemish and unreprouable before him."

From all these passages it is manifest that reconciliation in the New Testament has reference not only to man, but also to God. Although the New Testament never speaks of God as being reconciled, we may so speak of him according to our language and our use of the word reconciliation. That which we mean by saying Christ reconciled God for us and to us, certainly is taught in the New Testament. In consequence of Christ's atoning work the attitude of God towards us has changed. Instead of condemning he now saves. This change in God we call being reconciled; the New Testament calls it reconciling. The important thing is not the form of the word, but that we believe in the objective reconciliation effected by Christ, and not merely a subjective reconciliation within ourselves.

Not only were men reconciled to God, but God was reconciled to men. Indeed the essential thing in reconciliation as distinct from man's justification and sanctification is a change of attitude on the part of God toward sinful men. This change was not arbitrary. It could only be so if we assumed that his first attitude of opposition to sin was arbitrary. It was the holiness of

his nature that made him declare against sin at the outset. His hatred of sin is real and hence it cannot be arbitrarily dropped. His attitude toward sinful man could only change when his opposition to sin had been vindicated. "That thou mayest be justified when thou speakest, and be clear when thou judgest." It was not merely a matter of 'letting the sinner off,' nor of bringing him around to a better mind. But the thing to be done was to assert that God was right when he made death the penalty of sin. In short it was a demand of justice and of law that could not be set aside.

By providing a satisfaction for this demand in Christ, God reconciled sinful men unto himself. The atoning work of Christ altered the relation existing between God and the world. Corresponding to this altered relation God's attitude changed from wrath to grace. With reference to this change of attitude on the part of God we may say not incorrectly that he was reconciled.

ARTICLE III.

PROVIDENCE AND EPIDEMICS.

BY ELIAS D. WEIGLE, D. D.

This subject was suggested by what took place a year or more since in Philadelphia. A committee of citizens, with which the clergy of that city united, made a concerted effort to devise ways and means for the prevention of Asiatic cholera. Among other things it was suggested that prayer be made in the churches and by all good people, that there might be divine interposition, touching this scourge of the nations. One of the clergymen objected, and made bold to say that he would not pray God to keep the cholera away in view of the impure water and the generally filthy condition of the city. Whilst this objection savors of irreverence and gives but a partial and one-sided view of Providence, the man who made it touched upon a deep and unchanging philosophy of prayer. It is useless, aye, presumptuous, to pray to God to avert that which our negligence and in-

difference invite. God gives us our daily bread in answer to prayer, but he does not place it in our mouths. It is right to pray for a prosperous journey, but, to take it, we must get on the train and stay on it till we reach our destination. If we should get in front of one of our rapidly moving trains disaster would overtake us however earnest our prayers for deliverance. The prayer which Christ taught his disciples has in it two petitions which have not as yet enjoyed complete fulfillment, because the coming of God's kingdom, and the supremacy of his will on earth, are conditional upon the prosecution of the great commission by his disciples, until the kingdoms of this world shall have become the kingdoms of the Lord and his Christ.

In the economy of Providence it is for us to pray and trust as if everything depended on God, and, at the same time, work as if everything depended on us. As faith without (apart from) works is dead, so prayer without the use of means is helpless. Faith-cure, which abandons the use of means, in its *unmasked* reality, is not only a monstrous superstition, but *irrational* and *unscriptural*. We are in sympathy with what "*The Galveston News*" says on this point: A lady reader wanted to know if the editor believed in cures by "laying on of hands." To which he facetiously replied: "We do, madame—we do most fervently. But a slipper or a pine shingle is better." God everywhere limits us to the use of means. The extraordinary and miraculous belong to him, and he can exercise them when he so wills. The efficient cause of the miraculous cures in the New Testament is to be sought, not in the faith of the beneficiary, but in the will of Christ. The faith of the beneficiary never rose above the plane of a condition, it being the instrumental cause only. Hence the remark of the clergyman, in which he made known his purpose not to pray that God should avert the cholera, while nothing was being done to improve the sanitary condition of the city, had in it a broad, deep vein of common sense. Neither was it in conflict with a rational and scriptural vein of Providence. Who does not know that there are sometimes earnest prayers made for the removal of overshadowing sickness in the home, when the cause of it is a neglected cellar, a filthy back-

yard, and a criminal indifference in person and surroundings to that which is essential to health. One sometimes hears prayers and addresses at funerals, which are, to say the least, not true to the facts, if not positively sinful. To say to God, in prayer; "O Lord, Thou didst it," when everybody knows the person did it himself, as surely as though he had deliberately committed suicide, is wrong. True, God rules, and overrules, but we should be very careful to distinguish between a manifest Providence and a self-inflicted abridgment of life through the violation of inflexible law. Having made these general observations, and remembering the occasion of our subject, it being made the topic, in this form, of newspaper and magazine comment, we will be prepared to consider *Providence and Epidemics*, as thus connected.

It may be helpful to arrange our thoughts under the following questions:

I. What are we to understand by epidemics, with special reference to their cause?

II. What is the sphere of Providence in relation to them?

III. In what sense may they be ordinarily regarded providential?

A disease is epidemic, when, arising from a wide-spread cause, it affects numbers of persons at the same time. Hence *epidemics*, as used in the subject in hand, would mean those diseases, which arising from wide-spread causes affect communities, and sometimes countries widely separated, through inter-communication by the power of inoculation and the insinuating influence of infection. Among the most common diseases which become epidemic in this manner we may name diphtheria, scarlet, typhoid and yellow fevers, small-pox and cholera.

Dr. Irving A. Watson, Secretary of the New Hampshire Board of Health, says: "When the pollen of the pine forests of Michigan and the Northwest is carried in the air and showered down in New Hampshire, who shall say that the germ of some disease, which is many times smaller than the spores of the pine, may not in a warm and humid atmosphere be carried to greater distances and there produce disease? Who can say that epi-

demics, which are sometimes so sudden and wide-spread as to convince many that they are dependent upon some 'occult constitution' of the air, are not in this manner sown broadcast? Facts may be stranger than flights of fancy and yet follow a fixed and definite law."

The following illustrations of how persons may become infected by kissing, show the danger of epidemics from this common custom. In Kiantone, New York, a wedding took place recently, and in less than a month from the nuptial day, the whole Bratt family, consisting of Mr. and Mrs. Bratt and a nine year old daughter, died from diphtheria, and many cases of the disease broke out among those who attended the wedding. The bride had a sore throat at the time, and all this trouble and loss of life was caused by kissing the bride.

These cases of diphtheria conveyed by "kissing the bride" are matched by another instance of infection by kissing, that comes from Ohio. Scarlet fever was contracted in this way. A report of a peculiar case is given in a letter received recently by secretary Probst, of the State Board of Health, from Mifflin, Ashland county, Ohio. The letter states that a lady recently came to the village from Mansfield, Ohio, accompanied by a child suffering from a slight attack of scarlet fever. They called on a friend, and the scarlet fever patient was permitted to kiss three children in the family where the visit was made. Within a week the three children were stricken with the disease, and their father and mother have since fallen victims to the contagion." Promiscuous kissing should be made unlawful from sanitary considerations. A speaker at a recent Teachers' Institute related the following: A husband and wife and child spent some time at Mt. Gretna last summer. A friend, who was suffering from pulmonary trouble, one day affectionally kissed the hand of this little treasure. It took sick subsequently and died of spinal meningitis, and the diagnosis of the family physician revealed the sad fact that a microbe, doubtless deposited on the little hand, found its way, not into the lungs, but lodged at the base of the brain, which caused this sad death. "Strange," said the dis-

tracted father, "that the kiss of love should become an angel of death."

It is a hopeful sign of the times that the causes, personal, local and general; atmospheric, climatic and such as are due to social conditions, leading to epidemics, are much studied. A society has been formed in Chicago, as reported in the *New York Independent*, July 10, 1893, to force the Health and Street departments of the city government to do the work for which they are appointed. It is called the Municipal Reform League, with a membership of five hundred women and one hundred men, among whom are plain working men and Chicago millionaires. The ravages of epidemics are being reduced to a minimum by the precautions of an advancing civilization. Boards of health, through vigilant intercommunication, and by constant coöperation with municipal authorities, have accomplished wonders in the way of better sanitary conditions in our large cities. Whilst there is room for much more work of the same kind, the fact that during a recent summer, when an epidemic of cholera was feared, there were merely a few sporadic cases, speaks volumes in favor of the means used to prevent such a calamity. Cholera does not become epidemic where there are clean streets, pure water, good food, a sound system of sewerage, and general cleanliness, which is next to godliness, aye, we go farther, and make bold to say, without which true godliness cannot flourish. Cholera germs live and grow and multiply their power in filth. July 27, 1893, a sporadic case of cholera was discovered at Chester, Pa., and the cause was filth. It were a blessing if these plague spots in all our larger towns and cities, were disinfected by the purifying power of fire. One of the ministers of Philadelphia, who preached on the subject of the city's health last year, showed from a comparison of districts and carefully compiled statistics that the wealthier, no less than the poorer parts of the city, were in a condition to invite and foster contagious diseases. He plead for cleanliness in all parts of the city. "Filthy slums of cities must be cleaned out, fumigated, deoderized, physically and morally." (*The World and the Man*,

p. 42). A ride on the elevated cars in Chicago from Congress street to the World's Fair brought within one's view a stretch of back-yard filth which made the absence of disease the surprise of the thoughtful. It is stated that the authorities of Berlin appropriated 1,144,750 marks for the maintenance of hospitals and for public hygiene the past year, and the city has phenomenally clean streets. God helps those who help themselves.

One of the most common causes of a cholera epidemic is *impure water*. It is said the dangers of an epidemic of cholera have been reduced to a minimum, in the city of Naples, by the introduction of water from a mountain lake situated fifty miles in the interior—the water being of great purity,—and brought to the city underground. An active municipality is also alive to the dangers to the commerce of Naples in event of an epidemic of cholera, and will use every effort to suppress the disease should it appear.

Hamburg, the city which is a special peril to advancing civilization, on account of its fame as the home where epidemics thrive, has lost by cholera in one year \$35,000,000 in trade. Its city government cost in 1890 \$13,000,000, or three times less than the cholera loss. As the epidemic, looking at it from a rational and practical standpoint, could have been prevented, either by a more efficient city government, or a pure water supply, this was clearly a false and most expensive economy.

The experience of Germany and France is that the disease is spread by an impure water supply. The testimony of those who have been in personal contact with Asiatic cholera, is that the main cause of contracting the disease is through what one eats or drinks. Hence unripe or decaying fruit should be avoided. How many little children are killed in this manner, and then the pastor is expected to say over their coffins: "The Lord gave, the Lord hath taken away, blessed be the name of the Lord," when the fact is that parental negligence and childish ignorance were the immediate cause, however much a merciful Providence may overrule such parental indifference to their good and his glory. It is asserted of New York that "one half of all the children born in the city die before they are five years old." Is

that right? You must provide children's hospitals and Christian refuges for them, but I simply say that children have no business to die at that rate anywhere and no civilized city has any right to allow it. (*The World and the Man*, p. 41).

"The cholera has been furnishing occasional corpses to the undertakers and constant paragraphs for the papers, but there has been no great outbreak in Western Europe. There seems to be a pretty general opinion that the cholera was generated at Mecca, where the water of the sacred well, Zem, is declared to be full of cholera germs. The mortality among the pilgrims this year has been enormous and sanitarians in Western Europe are discussing whether or not it would be justifiable for civilization to compel the Sultan, even at the cannon's mouth to carry out radical sanitary reforms in Mecca.

It is, of course, just as possible to force sanitation by ultimatum as to forbid religious persecution, or to insist upon the concession of autonomy by the same rough-and-ready expedient; still it would be novel to see the combined fleets of Europe threatening to pitch the sultan into the Bosphorus, if he did not set the scavengers to work in the holy city. A main drainage scheme for Mecca is an object which, to say the least, is as much worth while going to war about as most of the objects for which sovereigns and nations fight. But the hygienists have not yet the ironclads of the world at their disposal." (*Review of Reviews*. See Oct. 1893, p. 359).

The cases of typhoid fever, in our own city, are, for the most part, confined to the suburbs, where infected and impure well water is used.

2. Another potent cause of an epidemic of cholera is *filthy streets*. This is a danger which is on the surface and must be faced at all hours of the day, and amid the miasmatic exhalations of the night. The feverish times of a rapidly advancing civilization overlook the demands of health. New cities spring up as if by magic, the struggle for wealth begins, the interests of business are supreme, and the conditions of health are neglected. Many of our newer cities tolerate a condition of streets which are pestilence breeding hot-beds. The digging up of

earth in the construction of sewers is a fruitful cause of epidemics. The months in which this work can safely be done, are from November to May, when the weather is cool enough to disinfect the noxious exhalations given off. When we remember how much of earth is dug up during the summer months in the construction of sewers, the laying of gas pipes, and the introduction of trolley systems in all our cities, the wonder is that the municipal health is as good as it is. It is said that Philadelphia alone has torn up, during the past year, from three hundred to five hundred miles of streets in the introduction of the trolley system. Moreover, physicians, who have carefully looked into this matter tell us that we are all in peril of pulmonary infection from the particles of dust with which we constantly come in contact because of the expectorations of persons, so affected, as it mingles with the filth of the streets, and, becoming dry, vitiates the air we all breathe. Be this as it may, we do know that the very air we breathe is freighted with noxious elements arising from our filthy streets, an analysis of the sum total of whose ingredients we would not attempt. We do know that the dangers of epidemics arising from filthy streets, together with the generally unclean condition of cellars, back-yards and alleys, cannot easily be exaggerated.

Another potent cause of epidemics we would name is bad sewerage. The thought of what must be the condition of our cities under the surface forbids an attempt at description. To say nothing of the larger cities, it is a well known fact that our own city of Altoona, with its forty thousand inhabitants, is polluting certain sections of the country for miles. A clergyman, resident here when we first made it our home, used to say that Altoona was happily situated, with its numerous elevations, since, it washed its own face. This is true, and yet it does not require first-class olfactory nerves to suffer much from open sewers, surface drainage, and no drainage at all in places. Were it not for the exceptionally good air which we enjoy in these regions, our own city would suffer much from bad sewerage. What is true of this city is true of hundreds of cities less favored geographically.

It has been said, not without reason, by one of the pastors of Philadelphia, that "surface drainage should be done away with. Sewers that are open to the light of the sun cause stench to rise and disease to spread." In the judgment of another "it would be foolish to tempt God by prayer in this matter unless we intend to do all that lies in our power to ward off the disease, so that God also may grant that which we ask of him." St. Paul prayed without ceasing that he might have a prosperous journey to Rome, but at the same time did all he could to get there, in the face of bonds, stripes, the dungeon and shipwreck.

Still another potent cause of epidemics we would name, is tenement habitation. Three-fourths of New York's population live in tenements, and one half in tenements of such unhappy character that in their door-ways might be tacked this paraphrase: "All ye who enter here leave decency behind." In these quarters the only thing that is high is the rent and the death rate. The standards of virtue, cleanliness and comfort are so low as scarcely to merit consideration, and self-respect, the salvation of the human creature, has reached the vanishing point. There are in New York 34,957 front and 2,391 rear tenements, with a population, as given by the Board of Health, of 276,565 families, composed of 1,225,411 individual, or about 80 per cent. of the city's population. One twenty-fifth of the whole city's area furnishes "homes" for nearly one quarter of the city's population and incidentally provides 10,000 yearly of the city's 40,000 deaths. If the area in this ward were equitably divided the smallest toddler could not swing his arms in such a compass without assault upon his neighbor.

As far back as 1864, a citizens committee, frightened by the prospect of a plague, had investigated those districts. They found the sanitary conditions vile and recommendations for health laws were made to the legislature. These were acted upon so tardily that the evil bore its fruit of cholera and smallpox. This delayed operations until 1869. Then the newly organized Board of Health ordered the cutting of 46,000 windows in wholly dark and unventilated rooms within a twelve-month, and by 1874 the Board had closed 550 cellars south of Houston street, many of

which were below tidewater and had hitherto been tenanted jointly by hogs and human beings. At least one half of the 80 per cent. of this tenement population is exposed to the full effect of the evil's worst phases. Instances of the crowding of from seven to twelve persons into two small rooms are not unusual discoveries. Of course in such circumstances morality and cleanliness are impossible, and all the conditions for epidemics are present. Two remedies have been suggested: the removal of present and the construction of new and better buildings; cheap houses and cheap transit to the suburbs. With such congestion of population, the marvel is that epidemics are not more common. The vigorous action taken by municipal authorities and Boards of Health in our leading cities, together with the blessing of a favoring Providence, saved our country from a visitation of an epidemic of cholera in 1893, for which great blessing the devout of our nation will not cease to give thanks to Him "in whom we live and move and have our being."

And this brings us to the point at which we would naturally consider

II. *The Sphere of Providence in Relation to Epidemics.* That there is a great deal of misconception and consequent misunderstanding of the proper sphere of Providence (by which is meant its circuit of action) in relation to all suffering, goes without the saying. Such expressions as we all have heard, in case of an accident or suicide, or plainly unaccountable occurrence, well, "his time was up," "it was to be so," "it could not be helped," "what is to come to pass will come to pass," show these erroneous ideas respecting Providence. The functions of Providence being preservation, concurrence and government, such fatalism is plainly destructive of all Providence. "God is not a workman who, when he has completed his work, leaves it to itself and goes his way; but, having created the world, he sustains it and continually cares for it," (Schmid). He is the preserver no less than the creator of all things that exist.

But the doctrine of Divine Providence implies far more than merely that God creates and upholds the world. It is true that in him all things consist—stand together. But the Holy Scrip-

tures teach us that he is an active participant in all that transpires in the world; that nothing that occurs could take place without him and his active permissive coöperation; that, therefore, every single effect, change or transaction in the world comes to pass only through the influence of God," (Schmid). In concurring Providence God is not the sole cause, for he has given to living creatures a will that is to display itself in actions, and has imparted even to inanimate things a power which we are to regard as the efficient cause of changes. But God is the coöperative cause of all that occurs. "Concurrence, or the coöperation of God, is the act of Divine Providence whereby God, by a general and immediate influence proportioned to the need and capacity of every creature, graciously takes part with second causes in their actions and effects," (Schmid).

"Government is the act of Divine Providence by which God most excellently orders, regulates, and directs the affairs and actions of creatures according to his own wisdom, justice, and goodness, for the glory of his name and the welfare of men," (Schmid).

And yet not in such a way as to restrict men in their freedom, as this would come into conflict with the doctrine of divine concurrence. In forming a conception of God's governing Providence, we must include such elements as permission, hindrance direction and determination. "In the divine counsel, which fulfills itself in individual life, and which appoints the hour not only of our birth, but of our death, the believer recognizes no unconditional decree, no fatalistic determination, but a conditional ordainment, (2 Kings 20; Ps. 102 : 25), a decree dependent upon the free action of the individual, who is directed to labor and to pray; and conditioned also by that economic necessity in which God has put the individual life, intertwined as it is with that of the race generally," (Martensen, p. 224). The thought of holding God responsible, for example, for the suicides, in all classes of society, so common these days, is not only repellent to the Christian heart, but borders on blasphemy. God has decreed no man's death, neither as to time nor manner, to be that of a suicide. On the other hand he has written in the very

constitution of our being, implanted in the best consciousness of the race, as well as inscribed on the pages of inspiration the precautionary command, "Do thyself no harm."

Providence, as thus outlined, is simple in its purpose. It seeks the highest good of all God's creatures. As good requires a personal appropriation, the individual man is the proper subject of divine Providence. Whilst we have the most perfect revelation of the wonder-working Providence of God, in the Incarnate Logos, in the world-redeeming, soul-saving manifestation of God in Christ, and whilst the germ of Christian experience regarding Providence is individual conversion and the experience of the grace of God in Christ, whereby the believer is brought to the very centre of all the divine counsels, yet in the minuter circumstances of life, inward and outward experiences—even the smallest and most insignificant thing—Providence is manifold in its manifestation. We are encouraged to believe, not only in a general, and particular, but most particular Providence,—in the divine notice of a falling sparrow and the numbering of the hairs of our heads. We must also bring within the compass of our thought the difference between ordinary and extraordinary Providences. Ordinary Providences are those by which God carries on his work through ordinary means; extraordinary Providences may ignore means, and occur independent of secondary causes. History has recorded, at various times, clearly extraordinary providential interferences, and in this sense God has and may again use famine, or war, or pestilence to teach the inhabitants of the earth, by special judgments, divine wisdom and reverence. Who would dare to say that God, who holds the winds in his fist, and makes the clouds his chariots, has not recently unloosed the terrible forces of nature, in cyclonic power, by which human beings perished by the score, that the children of men may become cognizant of their utter dependence and his great power.

To say, therefore, that an epidemic could occur without Providence having anything to do with it, would be most dangerous teaching. The cause of it may be as indicated in this paper, yet that God who makes the wrath of man to praise him and

restrains the remainder of wrath; who transfigures the tribulations of this present existence into means of blessing, resulting in life, hope and enduring character to those who are his; will be present to preserve, coöperate and govern in the interest of his kingdom. In the language of another, when we have said that under the just and kindly providence of God, good comes to the good, and ill to the evil and unthankful; that the very sufferings imposed on men, whether they be the natural results of their own transgressions, or the strokes of a merciful and fruitful discipline, are intended for their instruction, correction and redemption; and that whatever wrongs are not remedied here shall be remedied hereafter, and whatever undeserved sufferings produce no present fruit of happiness shall bear a richer harvest in the world to come,—when we have said all this, what more or better has the wisest of us to say—(Samuel Cox, *Rel.* 1893, p. 108).

There is a real sense in which God's kingdom ruleth over all, here and now. While avoiding the Scylla of attributing to God's providential causing what he merely permits and overrules, let us not fall into the Charybdis of a cold and misleading materialism. To point out the providential features of epidemics or the sphere of Providence in relation thereto is, at best, a delicate task, and lies largely within the realm of things, in the domain of which we should not be over-dogmatic. But whilst it is our duty to study and remove the causes of epidemics, yet when they occur, it would be little short of madness to discourage that faith which betakes itself to an all-wise and overruling Providence for preservation, help and guidance. The soul, which thus anchors itself in God, is secure whatever be the adverse forces, which threaten its destruction.

III. In answering the third question, *In what sense, may epidemics ordinarily be regarded Providential?* three things may be affirmed.

1. Epidemics cannot be said to be strictly providential visitations, when we, by our own negligence and indifference, invite them. It would be very ungracious, almost blasphemous, to lay the blame, in any sense, on Providence for the death of any one

who lived in such physical conditions as to invite the very diseases which grow and thrive in the midst of filth. At least we must not associate God's coöperative Providence with such deaths. The epidemic, which has been produced by natural causes may and often does afford an occasion for the exercise of his governing Providence. There is a vicarious element in human life, as society is constituted. The innocent must suffer on account of, and in behalf of the guilty, and this, where troubles of any kind are brought upon the ignorant or the innocent, opens a sphere for Providence to reveal its purpose of good to those who are thus ignorantly and innocently suffering. In such case the epidemic becomes providential, not in origin or cause, but in ultimate purpose.

2. Epidemics are always providential in the sense that God over-rules them and brings good out of them. St. Paul had an all-encompassing faith-vision, when he, in the power of inspiration was enabled to write: "All things work together for good to them that love God, to them who are the called according to his purpose." God governs the world in harmony with a far-reaching and most gracious purpose. It is the object of redemption, in the light of which we must study God's Providence, to understand it, to bring every antagonistic power into harmony, or, at least, into subjection to the claims of infinite love. Whatever may be the discolored and knotted lines, which are being woven and interwoven into the web of human life, as it is seen from the earthward side, as it is looked upon from the throne of infinite power and dispensing mercy, there is naught but symmetry, harmony, and perfection of beauty. There is a sense in which Shakespeare was right, when he wrote:

"There is a divinity that shapes our ends
Rough hew them as we will."

But there is a sweeter truth, and far more comforting, in the lines,

"I know not where his islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond his love and care."

3. If we have done everything in our power to prevent an epidemic, and it still comes, we can then throw ourselves upon the infinite resources of a beneficent Providence, in the consciousness that he will suffer no real harm to come to his own faithful children. All we can reasonably expect, when an epidemic has been self-imposed is God's directive and over-ruling Providence. But if we have used every possible means to avert such a calamity, we can claim, according to his own promises, his sustaining, preserving, and coöperating Providence therein. May we ever dwell in the secret place of the most high, then shall we abide in the shadow of the Almighty, and thus abiding no real harm shall befall us, neither shall any plague come nigh our dwelling, because the Lord will be our refuge, and the Most High shall be our habitation. In such fellowship, death and destruction cannot touch us.

ARTICLE IV.

THE CONVERSION OF SAUL AS EVIDENCE FOR CHRISTIANITY.

BY REV. JAMES A. B. SCHERER, PH. D.

No man has had larger share in shaping human history than Saul of Tarsus. Born within a few years of the birth of the Christ-child, of pure Hebrew parentage, his earliest home was Tarsus, the capital of Cilicia, on the Mediterranean Sea. Through his father,—probably because of some service rendered to the state, (see J. M. Wright's *Saints and Sinners of the Bible*, p. 583, and Conybeare and Howson's *Life of Paul*, ch. ii., p. 46), he had all the rights of a Roman citizen. Tarsus was a very flourishing city, a seat of schools and art like Athens and Alexandria, and it is likely that Paul had access to many privileges of culture; but his character was formed under the strict Jewish discipline of his home. The rules for the education of children laid down by Moses in the sixth and eleventh chapters of Deuteronomy were doubtless carefully observed; and he was trained in that peculiarly historical instruction, spoken of in the seventy-

eighth Psalm, which implies the continuance of a chosen people. Thus early were laid the foundations of the intimate acquaintance with Hebrew history so manifest in his later discourses and Epistles.

At an early age he went to Jerusalem, where he was brought up under the celebrated Gamaliel, "and taught according to the perfect manner of the law of the fathers." Gamaliel, the grandson of Hillel, is supposed by some scholars to have been the son of that Simeon who blessed the infant Saviour. It is certain that among the rabbis he was very eminent in learning and reverend in character. The Talmud says that with him the glory of the law perished.

Chiefly from this great man, then, did Saul gain his instruction in the things of the law. We may well imagine him a diligent and receptive pupil, entering with all the zeal of his enthusiastic temperament the wide field of rabbinical learning, and prepared to defend the pure traditions of the fathers at any cost.

The first attempts to suppress the new religion came from the Sadducees. Gamaliel, the distinguished Pharisee, was even on the side of moderation in the trial of Peter. But the pupil did not show the moderation of his master; and at the next persecution we find Saul actively concerned in the murder of Stephen.

After this first martyrdom, the temporary protection extended to the new sect by such men as Gamaliel was at an end. Pharisees as well as Sadducees indulged the most violent fury. The eminent and active agent in this persecution was Saul. Both character and training served to make him this. His whole course of instruction had produced within him a profound conviction that it was his duty to persecute. (Acts 26 : 9.) Essentially impetuous and full of earnestness, whatever he did was done thoroughly; he was a born leader. Professor E. D. Burton, in *The Thinker*, speaks of him as "a man of profound moral earnestness pursuing a course of bitter persecution of the Christians under the stress of a sincere conviction of duty." And not only so. Doubtless it was a combination of his character and training with his inner experience that formed the greatest

of all incentives to persecution. In Romans he describes the bitterness of his own inner life. (See Rom. 7 : 7-11). He had had a direct personal vision of the law of God: and through it an overwhelming knowledge of his own sin. In his outward life this sense of the law became to him an overpowering stimulus. The stronger the consciousness of his inward failure, the greater the impulse of his zeal in outward works. Weiss says: "He always remained painfully conscious of the contrast between the demand of the law and man's fulfilment. But this very dissatisfaction drove him on to the fanatical manifestation of his zeal for the law in the persecution of the Christian Church, as soon as the appearance of Stephen began to lead him to anticipate an opposition of the Church to the legal system and the custom of the fathers." (Bib. Theol. of the N. T., vol. 1, p. 276). The vindication of the honor of God by persecuting heretics, which was an obligation upon all pious Jews, was for him a supreme duty. What he felt was a very frenzy of hate; he "breathed threatening and slaughter," like the snorting of a war-horse before a battle, against the renegade Jews that believed in a false Messiah. (Acts. 7 : 58 ; 9 : 1 ; 26 : 2. See Dr. Hatch in Enc. Brit., 9th ed., art. "Paul.")

He 'made havoc of the Church,' 'entering into every house:' and those thus torn from their homes he 'committed to prison.' Not only men suffered at his hands, but women also. These persecuted people were scourged—often scourged,—in many synagogues. And Stephen was not the only one that suffered death. (Acts 22 : 4 ; 26 : 10.) Worse than scourging or slaying, Saul used every effort to make the Christians blaspheme. (Acts 26 : 11). He even obtained authority to carry the persecution into foreign states. He grew famous as an inquisitor; this work became his profession. (Acts 9 : 2). At Damascus Ananias had heard of him; he was known there as "he that destroyed them which call on this name in Jerusalem." He was a "blasphemer, a persecutor and injurious." He "persecuted the Church of God"—"persecuted the Church of God and wasted it."

In the midst of this bloody work suddenly he becomes a

Christian. While in the act of searching for Christians, he himself is found of Christ. Those zealous Jews with whom he was about to dip his hands anew in blood, for a time stupefied at the sudden change in their leader, finally take counsel to kill him. Outcast by his friends, suspected at first and rejected by his former enemies, he perseveres. Becoming the most ardent and aggressive of all the Christians, from being chief of the persecutors we see him chief of the persecuted. He abandons the law, and glories only in the hateful cross. He travels throughout his own country making converts, and then, impatient of limitation, thrice traverses foreign lands in the midst of innumerable dangers, and becomes the great Apostle to the Gentiles —“showing in his whole career a singleness of purpose and an energy of devotion that have no parallel in history.” (T. W. Chambers.) He declares himself willing not only to be bound for the sake of the once despised Nazarene, but even to die for the name of the Lord Jesus. His willingness often tested, finally he is martyred at Rome under Nero, (see Kurtz’s *Ch. Hist.* vol. I., p. 43; Milman’s *Hist. Christianity*, p. 187; Coffin’s *Christian Fathers*, p. 88; Schaff-Herz. *Enc.* vol. III., p. 1771, etc), leaving to the world a body of writings that have had even more effect on its history than had his life.

It is the purpose of this paper to consider that remarkable conversion in its relation to Christian Evidence. But before examining the record, it becomes us to inquire concerning its authenticity. Fortunately, the task is a simple one. It so happens that almost all the direct references to the event are contained in the Acts and the epistles to the Corinthians and Galatians; those in the epistles being brief, and serviceable only in corroborating the three detailed accounts given in the Acts. Now there are no other books in the Bible so universally attested as just these, even by the bitterest enemies of Christianity. As for the epistles mentioned, they, (with the letter to the Romans) “are viewed by the most advanced critics as authentic, and as having been really written by St. Paul in the course of his third missionary journey.” (Dean J. S. Howson, in *Evidential Conclusions from the Four Greater Epis. of St. Paul*). Renan speaks

of them as "incontestable and uncontested," and adds that "the most severe critics, such as Christian Baur, accept them without objection." (Saint Paul, pp. 5, 6. But see also Gore's Bampton Lec. app. note, 18.)

But it is with the Acts that we are almost wholly concerned; and here, too, the testimony is complete. An ingenious and convincing argument on The Authenticity of the Four Gospels is built up by Dr. Wace on the sure foundation of the Acts as being really the work of Luke, an intimate companion of Paul. That is the premise upon which rests the conclusion that the four gospels are authentic. Such a writer would naturally be sure of his premise. He also is able to refer to the otherwise hostile testimony of M. Renan, who says: "One point which is beyond question is that the Acts are by the same author as the third Gospel. * * I persist in believing that the person who finally prepared the Acts is really the disciple of Paul. * * One need not stop to prove this proposition, which has never been seriously contested. * * We think, therefore, that the author of the third Gospel and of the Acts is in all reality Luke, the disciple of Paul." (Pres. Day Tr.)

Dr. Wace well says: "M. Renan * * is no adequate witness to the Gospels; but he is a very significant witness as to the value of modern critical objections to them." (See app. note 2).

Having fortified ourselves against the attack of our record, let us next examine it.

Damascus is a famous and beautiful city about a hundred and forty miles northeast of Jerusalem, whence it is a five or six days' journey. Famous in Bible story, knit with the history of Abraham and David and Solomon, of Naaman and Elisha and Saul, it is still what Isaiah called it, "the head of Syria," and justifies Dr. Milman's name of The Queen of Cities. Mohammed was so impressed with its beauty that, turning away, he exclaimed: "Man can have but one paradise; mine is fixed above." (See Bib. Museum part II., vol. III., p. 82).

It is in the year 34. (Sch. Herz. Enc. vol. III., p. 1769. Authorized to persecute by the high priest (Ac. 9 : 1), (proba-

bly Jonathan the son of Annas), Saul journeys toward this earthly paradise, that he may make it a hell for the Christians in it. About noon (Ac. 22 : 6 ; 26 : 13), of a certain day, as he draws near the city, (Ac. 9 : 3), he is struck down in the face of a mighty light, surpassing in brightness even the glare of the Eastern sun at midday. (Ac. 26 : 13). His companions also are struck speechless. (Ac. 9 : 7 ; 26 : 14). Terrified and trembling, he hears a voice from heaven saying in the Hebrew tongue, "Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks." (Ac. 26 : 14. See app. note 3). Immediately recognizing the presence of the supernatural, the stricken man inquires, "Who art thou, Lord?" (Ac. 26 : 15). And the answer comes, "I am Jesus whom thou persecutest : (see app. note 4), for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou has seen, and of those things in the which I will appear unto thee ; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. (Ac. 26 : 15-18). Arise, and go into the city, and it shall be told thee what thou must do." (Ac. 9 : 6).

Saul rose a blind man, and was led into the city, where he remained three days without food or drink. In the meantime the Lord had appeared in a vision to his Damascene servant, Ananias, who under other circumstances might have fallen in the purposed persecution, and commanded him, at first afraid, to go unto Paul in the house of Judas in the street called Straight,— "for behold, he prayeth !" In like manner Saul had been prepared for his coming.

The two men meet. The Christian calls the chief inquisitor his brother, and says to him, "The Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."

Immediately Saul receives his sight, and is baptized, and

strengthened from his fasting. Straightway he proclaims in the Damascus synagogues that Jesus Christ is the Son of God. Christian and Jew alike are amazed at the wonderful change—a change which, increasing more and more, culminates in Paul (see app. note 5), the Saint, whose works time cannot destroy, whose words to-day are molding lives and guiding nations.

II. ARGUMENT FROM THE FACT OF THE CONVERSION.

The fact of the conversion of Saul is absolutely beyond dispute. Its certainty is demonstrated by attempts on the part of rationalists to explain its cause. They have many times endeavored to undermine the testimony for supernatural intervention in this conversion; but the fact that it somehow occurred, and the main events in Paul's subsequent career, are conceded to be as well authenticated as, for example, the history of Charlemagne or of Cromwell.

For the present we shall not concern ourselves with the nature of the incident at Damascus. That will be considered later. The task that we immediately propose is to see whether the undisputed fact of Saul's conversion and subsequent career may be of any value as evidence for Christianity. Temporarily conceding every claim of inimical criticism, out of the facts that remain to us our attention is first attracted by

1. The Suddenness of this Conversion. A young man leaves Jerusalem for Damascus, a four or five days' journey. He is notorious as a persecutor of the new religion. This very journey has bloody inquisition for its aim, and he bears letters from the Sanhedrin testifying the esteem in which he is held for his work's sake. Within a few miles of his destination he suddenly yields his purpose. Not only so. From that time he himself becomes a Christian, promulgating where he had meant to exterminate. Between the two cities his life course was reversed.

The effect of this sudden change is greatly heightened when we recall

2. The character of the man. He was independent. This characteristic appears at various points in his career—as when

he refused to emulate the moderation of Gamaliel, or rebuked Peter to his face, or separated himself from Barnabas. He was accustomed to form his own conclusions, and to abide by them firmly. He was thoughtful and deliberate. We have no indications of his acting hastily in matters of any importance. All his writings give evidence of deep and calm reflection. He was withal inquisitive. He had the enthusiasm of a scientist for new phases of thought, and for a full investigation of them in all their bearings. We may be sure that he would satisfy himself concerning every new religious phenomenon that might attract his attention. And it is here important to remember that he had access to direct means of information concerning Jesus. His subsequent companion, Luke, could write as one that had had "perfect understanding" of the human history of Jesus "from the very first." Saul, a contemporary citizen of Jerusalem, and a devout Jew, had the best means of information concerning Christ and his teaching. But note further that he had been strongly prejudiced against the new faith—by birth, training, temperament, and experience. He was born a Pharisee, and trained to be exceeding zealous for the old system so inveighed against by the new. His ardent temperament caused him to go further than his teachers; while his experience, as already pointed out, caused him to be very bitter in his antagonism to the essential principles of the iconoclastic faith.

3. It is interesting to observe the absence of known external cause for his conversion. Conceding for the moment the scriptural narrative to be incorrect, we are aware of no cause adequate to bring about so sudden a change in such a man. Here we are quite in the dark. The source of the transformation that took place on the Damascus road is veiled and inexplicable. This more clearly appears in view of

4. The absence of motive. There was absolutely no human inducement that he should take this step, even from the disciples to whom he would join himself. Three years after (see Milman's *His. Christianity*, pp. 156, 157), his conversion, they are still mistrustful of him. "When Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid

of him, and believed not that he was a disciple." (Acts 9 : 26). He gave up high position for one of reproach, ignominy, persecution, poverty, and death. And this knowingly. He had intimation from the very beginning that he should suffer much for the sake of the kingdom of God. How that intimation was verified is seen in the partial but terrible record of his sufferings: (2 Cor. 11 : 23-28.) Labors abundant, stripes above measure, frequent imprisonments, in deaths oft. "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." All this, remember, in exchange for high social position, learned leisure, handsome emolument, and the leadership of men.

5. Such an act was necessarily accompanied by a complete transformation both in opinions and character. "That Saul of Tarsus, once a Pharasaic zealot and bitter opponent of Christianity, should be changed into a Christian, and *such* a Christian, not merely a believer in Jesus as the Christ, but entering with all the enthusiasm of a passionate nature, and all the logical consistency of a powerful intellect, into the universal aspect of Christ's teaching, treating that which had once been everything to him, the law, as nothing, and insisting that in Christ is no distinction between Jew and Gentile, but only a new humanity, is a remarkable phenomenon." (Dr. A. B. Bruce, "E. C. Baur," p. 19). The change in his *character* is sufficiently indicated by the fact that he wrote the thirteenth chapter of First Corinthians, in which a quondam inquisitor makes love to be "the greatest thing in the world."

6. But above all these other considerations we would set the remarkable work accomplished. It is here possible to cast only

a very rapid glance at Paul's wonderful career, so well known that it is but necessary to recall attention to it. •

His evangelizing labors began immediately after his conversion. Straightway, through all the Damascene synagogues, to the amazement of Christian and Jew alike, his eloquent voice proclaimed the Gospel of Jesus. The lessons learned at the feet of Gamaliel, his Pharisaic lore, his rabbinical researches, were not valueless now; he turned all his acquisitions to the very best account, using the varied intellectual treasure of years to press home the doctrine of the Scripture. His one grand lesson was that Jesus of Nazareth was the true Messiah; the Yaveh-Christ, promised and expected since Eden. With his multiplied proofs, with that logic in which he was so notable a master, Paul "confounded the Jews," "proving that this is the very Christ." Dwelling for a season in Arabia, he afterwards resumed his preaching with renewed aggression. Great power accompanied his words. He had an errand for the whole wide world. After preaching the doctrine of the murdered Stephen in Jerusalem, he turns next to Antioch, and then to his old home at Tarsus. To the erudite heathen scholars there, he came as a man able to argue with them on their own ground. In the synagogue where as a boy he had worshiped, he proclaimed that the hope of the Jews had been realized in Jesus of Nazareth. Subsequently joining himself to Barnabas, he becomes the first and greatest foreign missionary. Henceforth his life is a wonderful panorama. Scene after scene of strange diversity rolls before us. Here goes Paul through the streets of a city, the mob filling the air with their adulation; in another hour he is beaten uncondemned, and cast into prison. One moment the eager multitude hail him as the god Mercury, and run with oxen and garlands to offer sacrifice; the next shifting scene shows us his mangled body, dragged for dead outside the riotous city. (Summarized from *Saints and Sinners of the Bible*, ch. xxix). He stands a freeman on Mars Hill in Athens to instruct the ancient agnostics; at a later day, in Rome, rejoicing in his bonds, he is chained each morning to a different soldier of the guard, until he can say, "I have preached the Gospel of Christ through-

out the whole praetorian guard." In Damascus and Jerusalem and Tarsus ; in Cyprus, Iconium, Lystra, Derbe and Cilicia ; in Lycaonia, Galatia, Troas, Philippi, Thessalonica and Berea ; in Athens, Corinth, Ephesus, Caesarea, Macedonia, Malta, Spain (see app. note 6), and Rome,—wherever his mission calls him, and wherever his lot is cast, his one aim is to preach Christ and him crucified. No life was ever more crowded with labor, miraculous in its multiplicity ; no life was ever more wholly concentrated in its consecration to the one thing. Nor has any other human life so impressed itself not only on its own time, but also on the ages that were to be. The unique efficiency of his labors, considered in the light of what we know of his past, demands attention as pointing to some directing and inspiring power more than human. (See 2 Cor. 11 : 23 and app. note 7). Nor is it to be forgot that he himself worked literal miracles, (see Acts 13 : 11 ; 14 : 10 ; 15 : 12 ; 16 : 18 ; 19 : 11, 12 ; 20 : 10 ; 28 : 5), which, unless disproved, are in themselves very real testimonies to the divinity of the Gospel to which he was so thoroughly devoted.

What other man has ever left such a correspondence as did Paul ? Read his letters, and say whether he could have written them unaided. Not to speak of their wonderful qualities of analysis and logic, they furnish a full and fresh development of the merely outlined doctrines of the Gospels. (See app. note 8.) To deny the inspiration of the epistles of Paul is virtually to deny the inspiration of any part of the Bible ; while to confess the writer's inspiration is simply to accept the most reasonable explanation of the production of a work so harmonious, so admirably perfect, by a man whose whole training had led him to believe the directly opposite, whose earlier days had been incarnadined with the blood of Christian martyrs.

The attention is thus briefly called to the bare facts in the case. A thoughtful, independent man of *strong character*, with bitter *prejudices*, and with every *opportunity for investigating* the new doctrine, is *suddenly changed* from persecutor to apostle. There is *no visible cause* for this change, nor is any motive apparent. Indeed, there was seemingly every reason why the step

should not be taken. But it was done, and then follows an absolute *transformation* of this strong man both in opinions and in character ; while the succeeding years of his life are filled with *manifold labors* of a most marvelous efficiency, extending and even widening in influence to this very day. We ask, How is this to be explained? Can any similar instance be cited outside of Christianity? But within the precincts of this religion, the incident is but the chief of many, constantly recurring even in these modern times, each of which reduplicates in greater or less degree the testimony of the converted Saul.

Finally, what does this testimony amount to? 1. It shows us God manifesting his power in man as he manifests it nowhere else. It sets his seal and signet on the religion of the Nazarene. It certifies Christianity as the divine religion. 2. It shows us also the chosen Saul entrusted with the writing of letters. In these epistles we have the revelation made in the days when God was using that man. The revelation is in every sense synonymous with Christianity ; so much so that a complete history of Christ and his teaching may be found here without the assistance of the Gospels. (See for an interesting tabulation, Godet's *The Authenticity of the Four Principal Epistles of Saint Paul*, pp. 42, 43). This especially accredited ambassador gives us a new message from the King, but upon comparison we find it completely verifies and fully develops that proclaimed by one who had called himself the King's Son.

In the fact of Saul's conversion, and in the facts that grew out of it, the religion of Jesus receives complete and convincing confirmation.

III. ARGUMENT FROM THE CIRCUMSTANCES OF THE CONVERSION.

Great as is the evidential value from the fact of Saul's conversion and subsequent career, there remains to us an as yet untouched source of testimony. We shall now consider the *nature* of the event.

To deny the miraculous character of this conversion is in itself a very serious task. For it involves impeachment of the credibility of the best authenticated books of the Bible, and through

it of both the New and the Old Testaments, of the Christian religion itself. In view of the remarkable success with which the Gospel has previously encountered the most powerful hostility, this is an undertaking to which few thoughtful men have cared to address themselves. And they are moreover aware that the entire burden of proof lies with the attacking party. We stand only on the defensive. The apologetic value will be undiminished so long as the narrative is not distinctly proved to be false.

But let us bear distinctly in mind that the evidence hitherto presented is unimpeachable. Whatever valid conclusions may have been drawn from our treatment of the subject up to the present point, can in no wise be invalidated by an attack directed against the supernatural element in the conversion. We have quite dismissed one division of the argument, and we have no call to defend it against assault, simply because it is a fortress that has never been assaulted.

The few scholars that have dealt with this subject from hostile motives, have been sensible of the serious consequences in which they were not unlikely to involve themselves, and therefore their attacks have been indirect. Instead of plainly questioning the honest intent of the author of the Acts, and openly inveighing against the narrative, they have sheathed their swords in "theories." Of these there are three.

1. The metaphorical theory. We need not spend much time here. Zeller, ("Acts," vol. I., p. 289,) and at one time Christian Baur, ("Paul," vol. I., p. 76,) treated the narrative in the Acts as a "translation into the language of historical fact of the figurative expressions of the manifestation of Christ to the soul, and the consequent change from spiritual darkness to light." (Enc. Brit., art. Paul.) They tell us that Paul was a persecutor; there is no doubt at all about that; and somehow he was converted—in the vicinity of Damascus. Of course he had been in total darkness hitherto; but now the darkness vanishes, and the sudden influx of spiritual illumination is like the brightness of a great light—a well chosen metaphor! Saul "fell to the earth;" that is, he was overwhelmed utterly. And, to tell the truth, he did not hear a voice at all; it is only the presence of God in his

conscience that he is speaking of; it was a wordless, bloodless battle in the heart—a heart that had for a long time been goading him for his evil ways. And the “men that journeyed with him,”—to be sure, we are told in the Acts that they heard a voice, but then that is some sort of metaphor too. Perhaps Saul’s conversion aroused the still small voices of their own obdurate consciences. As for Paul’s continued blindness (after the great spiritual illumination!), and his subsequent intercourse with Ananias,—but why devote more time to such absurdities? The theory, if it may be called by so dignified a name, carries falsehood on its face. But if we were inclined to treat it seriously, the discussion would carry us far beyond the present theme. For such methods of interpretation attack the entire Bible, and make it a mythology. The New Testament is at best an allegory, and Christ is “the Buddha of Galilee.” (An expression of the novelist Ouida, employed in the *North-American Review*, 1891.) A sorry sheathing of swords, forsooth! (See app. note 9.)

2. Ammon, Winer, Ewald, Renan, and others, have fathered the naturalistic theory.

The critics would take us back to the death of Stephen. The young man Saul beholds with awe the conviction, patience and fortitude of the martyr. He is deeply impressed. Although he continues from force of circumstances in his habit of persecution, the seeds have been sown; the fires are burning slowly, silently, but surely. A little more and they will flame. On this persecuting journey to Damascus, his mind is violently excited. Anyhow, he is a man of passionate nature, and such natures easily fly from one belief to the opposite. When at one extreme, they are never far from the other. They are half ready to love what they hate. And Paul, remember, is not sure that he is not withstanding a work of God. He is kicking against the pricks. At certain moments he seems to see the sweet face of the Master looking on him with tender reproach. Tales of apparitions of Jesus, which the disciples had told, occur to him. He draws near the city. The odious role of an executioner becomes more and more insupportable. The fires are ready to blaze. He appears to have had inflamed eyes, perhaps incipi-

ent ophthalmia. Sudden fevers are an incident of journeys in that region. One will be suddenly struck down, plunged into darkness, a darkness traversed by flashes of light, where he will see images traced on the black background. It is not unlikely that there was a thunder-storm. The strongest minds are dismayed by the roar of tempests on the side of Mount Hermon. Jews looked on thunder as the voice of God; on lightning, as the flame of God. (Even some orthodox commentators speak of natural thunder and lightning in this occurrence. See A. Clarke on Acts 9 : 3). Paul thought that what he heard in his own heart was the voice of the storm. It was a feverish delirium, caused by a sunstroke or by ophthalmia. The poor man now fancied himself to see Jesus, and hear his voice. The thought of Stephen flashed before him : "he saw himself covered with his blood." The flames have burst their bounds. All that afterwards occurred in connection with Ananias was another series of hallucinations and delusions. Ananias spoke gently to him, laid his hands on him. He was calmed. He believed himself healed; "and, the malady being entirely nervous, he was." (Fisher's summary of Renan, in *Gr. of Theistic and Chr. Belief*, ch. xi.)

This is a jumble. But let us pick it apart and examine it.

First, there is the idea that the conversion of Paul began at the martyrdom of Stephen. And such a view is not without its supporters among Christian scholars, such as Neander, Olshausen, Stanley, Farrar, and Schaff. (See also Dr. A. T. Pierson's *Heights of the Gospel*, p. 10). Conybeare and Howson seem to favor the idea from "a poetic standpoint," whatever that may mean. Augustine said, "*Si Stephanus non orasset, ecclesia Paulum non haberet.*" But what does the Bible itself say? In the opening verses of the eighth chapter of the Acts we read, "And Saul was consenting unto his (Stephen's) death. And at that time there was a great persecution. * * And devout men carried Stephen to his burial. * * As for Saul, he made havoc of the Church, entering into every house, and haling men and women, committed them to prison." We see no sign here

of any 'fires,' save the fierce flames of persecution. And note also Acts 9 : 1 : "Saul, yet breathing out threatenings and slaughter against the disciples of the Lord." The emphatic 'yet' (ἐτι) is intended to note the remarkable fact, that up to this moment his blind persecuting rage burned as fiercely as ever. (Jamieson, Fausset and Brown under Acts ix.) Bengel's note on this word 'yet' is, "Thus, in the utmost fervor of sinning, was he laid hold of and converted." That Stephen's address, or the spectacle of his death, softened Paul, that it inclined him to think favorably of the Christian faith, that it produced anything but a more resolute determination to root it out, as a pestilential heresy, his whole conduct, from that time up to the moment when the manifestation of Jesus took place, conclusively disproves. (Jamieson, Fausset and Brown, under Acts ix.) Up to that moment his feeling towards Jesus of Nazareth was that of unmixed hatred. (Ibid.) Says Woldemar Schmidt: "Paul's own testimony (1 Cor. 15 : 9 ; Gal. 1 : 13 ; Phil. 3 : 5) forbids the thought that a psychological preparation had been going on in Paul's mind through * * the speech and calmness of Stephen." (Sch.-Herz., art. 'Paul.') And Milman, (Hist. of Christianity, Book II., ch. 1): "The zeal with which Paul urged on the subsequent persecution showed that the death of Stephen had made, as might have been expected, no influential impression upon a mind so capable, unless blinded by zeal, of appreciating its moral sublimity. The commission from the Sanhedrin, to bring in safe custody to Jerusalem such of the Jews of Damascus as had embraced Christianity, implies their unabated reliance on his fidelity. The national confidence which invested him in this important office, the unhesitating readiness with which he appears to have assumed it, in a man of his apparently severe integrity and unshaken sense of duty, imply, in all ordinary human estimation, that he had in no degree relaxed from that zeal which induced him to witness the execution of Stephen * * without commiseration."

The proposition that Paul's conversion began with the martyrdom of Stephen is far from being proved.

The only scriptural passage quoted as favoring the naturalistic

theory is the expression, "It is hard for thee to kick against the goads." (Acts 26 : 14, R. V.) These words are said to "imply three things : that Saul was at this time subject to certain influences tending to turn him from the course which he had chosen ; that he was resisting those influences ; that such resistance involved some struggle on his part." (The Thinker, Apr. '93). But such an interpretation is wholly arbitrary. As a matter of fact, the expression in question is a proverb, existing as such not only in substance, but in the same words, both in Latin and in the Greek. *Kentron* signifies an ox-goad, a piece of pointed iron stuck in the end of a stick, with which the ox is urged on when drawing the plow. The origin of the saying seems to have been that sometimes a restive ox kicks back against the goad, which yet continues to advance, while only the ox is injured ; hence the moral that it is useless to resist the irresistible. The proverb is employed in this sense by Euripides, Æschylus, Pindar, Terence, and Ovid. (See Clarke's Commentary on Acts ix.) The Japanese say, "To spit in the face of the wind." So, as Fisher says, (Manual of Chr. Evidences, ch. xiv.), The expression does not imply, or even remotely suggest, the presence in Paul's mind of compunction or inward opposition to the work in which he was engaged. It signified that he was embarked in a futile enterprise—one that would not avail to crush the cause of Christ, but would, the longer he persevered in it, harm himself the more.

Thus the attempt to bolster up the naturalistic theory with Bible passages fails. And not only so, but here, as in the question of the effect of Stephen's death on Paul, the Scriptures, far from favoring the idea, tell us positively that the expression which last concerned us could not at all have the meaning certain critics would assign to it. Else what should we have to think of the apostle's declaration, that his persecution was forgiven him, because he "did it ignorantly, and in unbelief"? (1 Tim. 1 : 13). Could a man truthfully use such language of a period when his conscience was all the while sorely pricking him? And more : could he in any sense honestly voice the very emphatic assertion, "*I verily thought with myself that I*

ought to do many things contrary to the name of Jesus of Nazareth?" (Acts 26 : 9). It would seem rather as if the old man, deeply pained now at thought of the bloody work of his youth, (see app. note 10), could solace himself only with the reflection that in those mistaken days there were, at least, no twinges of his conscience, no questionings, no self-reproach as to the righteousness of the work he did. "I verily thought with myself." Here, as elsewhere, the Bible defends itself. "The assumption of previous doubts and of remorseful feelings is not only without historical warrant, but is distinctly in the teeth of Paul's own assertions." (Fisher's Grounds, p. 169). "The notion that Paul was trying to drown the rebukes of conscience is a pure fiction, contradicted by Paul's own declarations and by all the facts in the case. There was no place, then, for hallucination, an imaginary sight of the reproving look of Jesus, and a hearing of reproaches from his voice. The superstructure falls with the foundation on which it is laid." (Ib., p. 310).

Passing from the consideration of M. Renan's exegetics, let us see what may be said of his psychology. "Natures like Paul's fly from one belief to the opposite. When at one extreme, they are never far from the other. They are almost ready to love what they hate." We cannot believe that M. Renan every seriously entertained such opinions. Perhaps he was betrayed by the heat of argument; perhaps he was only amusing himself. Let us busy ourselves a moment with his propositions. Apply them, for instance, to Luther—whose resemblance to St. Paul is in many respects so striking. His nature was of the same sort as Paul's. Therefore, at the moment when he stood before the Emperor and hurtled out his "Here I stand," he was quite near flying to Rome to kiss the Pope's toe. When his whole soul was tingling with his newly found elixir, "The just shall live by faith," he was just on the point of investing in indulgences. When he nailed the Reformation to the church door, he was "almost ready" to embrace Tetzels and all his brood. Renan would have Luther and Paul continually oscillating between the old and the new, works and faith, the Law and the Gospel. How unfortunate for this new psychology that in

the course of years neither once rebounded from the strange "extreme" to which their "natures" had impelled them.

As if angry with Paul for not conforming to the requirements of this theory, M. Renan insults him. He denies him common sense. Under his breath he calls him a fool. Paul takes an attack of ophthalmia for a revelation of God. He sees the lightning, and falls down blind before Thor. He hears the thunder, construes it into articulate speech, and answers back. Afterwards, he gladly permits himself to be cured by a faith-doctor whom he had intended to kill. And from that time on he becomes a man of sound sense, a skilled historian, a keen logician! Thus does M. Renan act the part of an apologist for the apostle Paul. It is unfortunate that he does not explain the subsequent vision of Ananias, and Paul's counterpart of it (Acts 9 : 12), with the same lucidity.

3. This brings us to *the vision theory*,—which is not only similar in structure to that just considered, but rests also upon the same assumption; namely, that alterative influences had infused themselves into Saul's mind through the death of Stephen and other like circumstances, so that he was really a Christian before his conversion (*sic*), having fought his way to faith through divers spiritual conflicts. The manifestation of Christ was a mere subjective experience. The occurrence was simply an ecstatic condition of Saul's own mind. The "vision" was "an appearance of his own faith rising out of his own soul." (Sch.-Herz. Enc., art. "Paul.")

Professor Fisher (Grounds of Chr. Belief, p. 310), has well said that even if the event be considered a "vision" in the ordinary sense of the term in the New Testament, yet its reality would not be disproved, unless it were first assumed that God could not or would not thus communicate with men. But there is not even this ground for the rationalistic hypothesis to retreat to.

We have already seen how little weight attaches to the assumption that silent influences favorable to Christianity were at work in Paul prior to the event near Damascus. Whatever has been said on this score in the discussion of the naturalistic the-

ory applies with equal force here. Since we know that the assumptions of the vision hypothesis are without warrant in fact, we have only to adduce positive proof against it.

It is true that Paul refers to various visions occurring subsequently to his conversion. (See Acts 9 : 12 ; 16 : 9 ; 17 : 9 ; 22 : 17 ; 23 : 11, 12 ; 27 : 10, 22, 23.) But he distinctly recognized these visions to be something quite different from an affection of the senses ; (see Acts 12 : 9 and 2 Cor. 12 : 1) whereas it is positively affirmed by two of his associates that Paul had actually seen Jesus.* When Ananias came to visit him, he said, "The Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me." "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard." When Barnabas introduced Paul to the apostles, he "declared unto them how he had seen the Lord in the way, and that he had spoken to him."

Paul himself "to his dying day never ceased to believe and to preach that he had 'seen Jesus Christ.' " (Enc. Brit., Dr. Hatch). "In his writings in general he is careful to assert the reality of his apostleship, as conferred by immediate appointment. * * In the Epistle to the Galatians, when he has to maintain *his* gospel as being *the* gospel, we find the precision which marks the language of one who knows what insinuations he has to negative: 'Paul, an Apostle, not *of men* (*ἀπ' ἀνθρώπων*), neither *by man* (*δι' ἀνθρώπου*), but *by* (*διὰ*) *Jesus Christ*, and God the Father, who raised him from the dead.' He declares himself to have been placed, not originally from men, nor mediately by any man's ministry, but by the very hand of Christ, in the chair from which his instructions are delivered." (Bernard's Prog. of Doctrine, Lec. IV., p. 110.)

But the opening words of the fifteenth chapter of First Corinthians are absolutely conclusive. The apostle is giving the Church at Corinth proof of the resurrection. He tells them how Christ was afterwards "seen of Cephas, then of the twelve, * * of above five hundred brethren at once, * * of James ; then

of all the apostles. *And last of all he was seen of me also.*" Here he distinguishes that sight from visions, and ranks it with that direct perception of Jesus which the apostles had. That one interview stood by itself. "It was objective, a disclosure to the senses. It was such a perception of Christ, that his resurrection was proved by it,—a fact with which the resurrection of believers is declared to be indissolubly connected." (Fisher's "Grounds," p. 169. See 1 Cor. 15 : 12–21.) Woldemar Schmidt says (Sch.-Herz. Enc., art. "Paul") that Mangold has very justly called this passage (1 Cor. 15 : 8) the "Achilles heel" of the so-called vision hypothesis. Pierced by the Sword of the Spirit, it falls before the truth of God's Word.

IV. CONCLUSION.

We have now briefly reviewed the several theories proposed as substitutes for the biblical explanation of Saul's conversion as interpreted in its plain and literal sense. We have found them each to be seriously defective and inadequate. It becomes us therefore to observe whether there may not be stronger reasons for adhering to the simple scriptural statement than these assailants would have us suppose.

In considering the apologetic value of the conversion of Saul, we are ourselves fulfilling, however humbly, the divine directions assigned to himself at Damascus; for it was his first allotted duty to witness to those things that had happened to him on that famous journey. We have already heard Ananias saying to him, "Thou shalt be his witness unto all men of what thou hast seen and heard." Christ himself declared a distinct purpose in that miraculous conversion; and what was it?—"for this purpose, to make thee a minister and a witness * * of these things which thou hast seen," etc. Paul was not neglectful of those instructions. He was continually fulfilling them, and so making direct use of the miraculous circumstances of his conversion as powerful evidence for Christianity. This purpose is of itself sufficient to give a reason why, if the word may be employed, God was at such pains to convert Saul. Doubtless it was a miracle worked under the same divine laws and for the

same divine reasons that determined the miracles of Christ's earthly ministry. It would even seem that some such miracle as this was almost logically necessary to complete and close the great series of the miracles of Christ. He had demonstrated his divine power in many varied ways during his stay on earth. But in his crucifixion his disciples had received a shock that could be relieved and interpreted only by the marvel of his resurrection. Then, after forty days of interrupted sojourn with them, he leaves again, declaring himself about to resume the throne he had for a time renounced. What more fitting crown to this magnificent structure of lavish proof and confirmation, so worthy of a God, than that, from his seat of power on the right hand of the Father, Jesus should once draw aside the veil and let his disciples see that to the glorious end it was even as he had told them? It sounds almost like an exalted echo of the message, "Tell his disciples that he goeth before you. There shall ye see him, as he said unto you." The Son of Man is revealed enthroned in power, in complete and majestic fulfilment of his highest claims.

The evidential value of this revelation is greatly enhanced by the fact that it was bestowed upon Christ's bitterest enemy, and that with such convincing force as to transform him into an apostle. Its effect upon the minds of men is doubtless far greater than if Peter and James and John had been lifted again upon the mount, and allowed to glimpse the court of their ascended Lord, to hear his words. The messenger of peace and assurance to disciples, of amazed conviction to unbelievers, is the bloody Saul.

But apart from such considerations, it is easily evident that the conversion of this man was in itself of sufficient importance to the newly founded Church to warrant a direct and miraculous interposition of divine power.

"Without St. Paul, or some one like him imbued with Gentile culture, the Christian religion could hardly have extended itself beyond Palestine." (W. E. Ball, LL. D., *Contemporary Review*, Aug. 1891—"St. Paul and the Roman Law.") Says Milman, (*History of Christianity*, Book II., ch. I): "No event in Christian

history * * would so demand, if the expression may be used, the divine intervention as the conversion of St. Paul. Paul was essentially necessary to the development of the Christian scheme. * * To propagate Christianity in the enlightened West, where its most expensive, at least most permanent conquests were to be made, to emancipate it from the trammels of Judaism, a man was wanting of larger and more comprehensive views, of higher education and more liberal accomplishments. Such an instrument for its momentous scheme of benevolence to the human race Divine Providence found in Saul of Tarsus. Born in the Grecian and commercial town of Tarsus, where he had acquired no inconsiderable acquaintance with Grecian letters and philosophy, but brought up in the most celebrated school of Pharisaic learning, that of Gamaliel, for which purpose he had probably resided long in Jerusalem; having inherited * * the valuable privilege of Roman citizenship, (see Dr. Ball's article), yet with his Judaism in no degree weakened by his Grecian culture, Saul stood, as it were, on the confines of both regions, qualified beyond all men to develop a system which should unite Jew and Gentile under one more harmonious and comprehensive faith. * * Nothing less than some occurrence of the most extraordinary and unprecedented character could have arrested so suddenly, and diverted so completely from its settled purpose, a mind of so much strength, and, however of vivid imagination, to all appearance very superior to popular superstition."

Nor should we once lose sight of the fact that Paul's work for the Church did by no means terminate with his personal ministry. He was to be an instrument in the publishing of God's written word. No less than thirteen books of the New Testament are from his hand,—books that are, as we have seen, of prime importance in making up the Christian system of doctrine. Is not the man chosen for such great things as these worth a miracle?

We go still further. So important was the work Paul had to do in the upbuilding of the infant Church, that manifest divine

guidance was in his case continuous. The baring of the arm of the Lord in his conversion was but the first in a long series of revelations for his personal direction and protection as the great witness to the Gentiles. Even if the assailants should once succeed in overthrowing the testimony for the miraculous character of Paul's conversion, it would be only to find themselves confronted with other episodes in his life that would require many renewed attacks in order that his career might be deprived of its evidential value along these lines. Bernard (Prog. Doc. in N. T. lec. iv) says that not only his conversion, but also his education, commission, direction, were undertaken by Christ himself. After citing the incidents of Damascus, the learned writer shows that Paul's subsequent history is marked by the the same divine intervention given at every step which might involve the doubt whether it were of Paul or of Christ. When his soul clave to the ministry among his own people, he was forced from it by the words of Jesus, who appeared unto him in a vision. (Acts 22 : 17, 18, 21). When he had fixed himself at Antioch, the Spirit "separates" himself and Barnabas for another work. When he would have confined himself to the Eastern continent, and turned, in his contemplated circuit, first to Asia, and then to Bithynia, "the Spirit suffered him not," but called him to Europe instead. Again, in Corinth, the Lord's own voice directed him to remain as in the headquarters of the Grecian world. In Jerusalem, when disheartened and perhaps doubtful of the course he had taken, his Master came to assure him of the acceptance of his past testimony, and announce the purpose that he should bear witness also at Rome; and finally, in the shipwreck itself, the declaration of the divine purpose was made yet more distinct; "Fear not, Paul, thou must be brought before Cæsar." But not to mention other incidents, what could the naturalistic critics say to the miracle in the jail at Philippi (Acts 16), or by the fireside at Melita (Acts 28 : 5)?

Thus a long train of especial revelations of the divine will follows that first scene at Damascus; and if it is unquestioned that these later manifestations, essentially miraculous, occurred, how is it possible to doubt that their antecedent was also a miracle?

Or, if the conversion be attacked, does it not follow, as has been intimated, that assault must fall also upon every New Testament incident of a miraculous character? The conversion of Paul is an integral and essential part of that historical revelation to which all the miracles belong.

There are other points we might dwell upon here, but as this paper is already drawing out to too great length, we shall close with the confessions of two of the most distinguished rationalistic critics, (quoted in Fisher's *Grounds of Theistic and Chr. Belief*, p. 311), to the effect that they, as rationalists, are unable to offer any satisfactory explanation of Saul's conversion. Keim acknowledges the definitive significance of the passage already referred to (1 Cor. 15 : 8, with the context), and then actually affirms the objective reality of the manifestation of Jesus to Paul. "The whole character of Paul; his sharp understanding, which was not weakened by his enthusiasm; the careful, cautious, measured, simple form of his statement; above all, the favorable total impression of his narrative, and the mighty echo of it in the unanimous, uncontradicted faith of primitive Christendom,"—these are the considerations on which Keim rests his belief. Baur, at one time ranked with the supporters of the naturalistic hypothesis, in his later days, however, "did not attempt to explain the fact, but left the unsolved problem to other more adventurous spirits." (Dr. A. B. Bruce's "F. G. Baur," p. 19). He confesses of Paul, that "neither psychological nor dialectical analysis can explore the mystery of the act whereby God revealed to him his Son." (*Das Christenthum d. DreiErsten Jahrh.*, 2d ed., p. 45—quoted by Fisher). He even says that "in his sudden transformation from the most vehement adversary into the most resolute herald of Christianity, we can see nothing short of a miracle (*wunder*)."

Here we can well afford to leave the arguments for the miraculous character of Saul's conversion. For, the point once conceded, it is needless to call attention to its evidential value. The historical Jesus, enthroned in glory, is the Almighty God.

APPENDED NOTES.

NOTE 1. The highest scholarship puts the date of Saul's

conversion at A. D. 34 (see *e. g.* Woldemar Schmidt in Schaff-Herzog Enc., vol. III., p. 1769); and he is spoken of as "a young man" when Stephen was stoned. (Acts 7 : 58).

NOTE 2. It may be proper to notice here two apparent discrepancies in the text. 1, in 9 : 7 we have the words "stood speechless," while in ch. 26 : 14 it is said that Paul's companions "fell to the earth." DeWette, Meyer, Olshausen, and Humphrey see no need to reconcile the difference, regarding such trifling discrepancies in two accounts of such an exciting scene as just what might be expected. But others (see Hackett, Webster and Wilkinson, and Lechler) understand the word "stood" to mean simply 'remained,' according to a sense of the word 'stood' in Greek and in most other languages. 2, in ch. 9 : 7 we have the words "hearing a voice," whereas in 22 : 9 Paul says, "they heard *not* the voice." Probably they heard the sound, but not the articulate words. See Jno. 12 : 29. "Apparent discrepancies like these, in the different narratives of the same scene in one and the same book, furnish the strongest confirmation both of the facts themselves and of the book which records them." *Jamieson, Fausset and Brown's Commentary, under Acts 9.*

NOTE 3. This passage in Acts 9 : 4, and to the middle of the sixth verse, is there in all likelihood an interpolation from chapter 26 and from ch. 27 : 10. It was first inserted by Erasmus from the Latin versions, according to Dean Alford, and was retained by Luther, who afforded the guide for our own Authorized Version. It is bracketed in Stier and Theile's Receptus, and rejected by the best MSS. of the Vulgate, as also by our own Revised Version and by the best critical scholarship. See Weymouth's Resultant Text, etc. But there is no question of the text in ch. 26.

NOTE 4. We are tempted out of our way to remark how strikingly this text sets forth the perfect union of Christ with the believer. The relation is one of identity.

NOTE 5. *The change of name.* "It was customary for Jews who were Roman citizens to have two names, a Hebrew and a Latin (Acts 12 : 25 ; 13 : 1—Mark and Simeon); and the use of the Latin name Paul, from the Apostle's visit to Cyprus (Acts 13 : 9), is to be explained by the fact that he began to employ it exclusively in his relations to extra-Jewish peoples." Sch.-Herz. Enc., art. Paul. See also Enc. Brit.

NOTE 6. "If as is probable, Spain is designated by the *τὸ τέρμα τῆς δύσεως* of Clement of Rome (Ep. 5), St. Paul visited that country." *Fisher's 'Grounds,'* p. 184. See also chronological tables in Conybeare and Howson's Life of Paul.

NOTE 7. "There stand out the clear and indisputable facts that the persecutor was suddenly transformed into a believer, and

that to his dying day he never ceased to believe and to preach that he had 'seen Jesus Christ.' "

"To doubt, in whatever manner it took place, the divine mission of Paul, would be to discard all providential interposition in the design and propagation of Christianity." *Milman's His. Chris.* p. 156.

NOTE 8. Weiss says, It is in Paul's writings "that Christian truth first appears as a compact whole." *Bib. Theol. of N. T.*, vol. I., p. 275. Bernard, in his *Progress of Doctrine in the N. T.*, would make the epistles of Paul superior to the Gospels as a development of Christian doctrine.

NOTE 9. But is not this only an instance of the results of lax methods of interpretation? Is it not simply the "symbol" idea carried to extremes? Might it not be said of the Zwinglian doctrine of the Lord's Supper that it regards the words of our Lord as "A translation into the language of historical fact of the figurative expressions of the manifestation of Christ to the soul?" Let us guard our Lutheran methods of interpretation.

NOTE 10. Reuss holds that Paul's "view of Christianity depended inwardly upon his consciousness of the infinite debt which he owed to Christ and the Church as the former enemy of both, and of the insufficiency of his power ever to cancel that debt." Quoted in Dr. E. J. Wolf's Introduction to Romans.

NOTE.—Besides the books referred to in this paper, the following works may be cited as bearing directly on the subject of the conversion of Saul: Lord Littleton's Letter to Gilbert West, Esq., or *Horæ Paulinae*; Dickinson's Religion Teaching by Example, p. 298; Stanley's Sermon in the East, p. 63; Binney's Life and Ministry of Paul, p. 42 ff.; Barnes's Scenes and Incidents in the Life of Paul, p. 41 ff.; Besser's St. Paul the Apostle, p. 33 ff.; Eadie's Paul the Preacher, p. 1 ff., Jas. Comper Gray's Biblical Museum, part II., vol. III.; Thomson's The Land and the Book, etc.

ARTICLE V.

PROPORTIONATE AND SYSTEMATIC GIVING.*

BY REV. JAMES K. HILTY.

Hackneyed and even commonplace as is the subject assigned me, I have not been unmindful of its very great importance. It does not seem to me a matter of so many dollars and cents. Great moral principles and experience underlie and grow out of it. It is a subject, a doctrine of divine revelation—a purpose of God—a method of grace, just as is the most spiritual truth of the Scriptures. It enters into ministerial success, personal Christian growth, and weaves along for good, through the whole scope of human life, in a manner that magnifies it far above the indifferent thing it is too often thought to be. God's greatest act, his sublimest revelation to man, is all included in this one thought of giving. The divine ideal of the individual Christian, and of the collective Church, is largely involved in this thought. Executed after God's method, and inwrought with his Spirit, it is the fulfillment of the command which comprehends the whole law.

And while, I am sure, you will grant me, that I could not get much inspiration from the novelty of my theme, yet its importance to you, and its vital relation to every member and to every interest of the Church, are unquestioned, and all the more must we feel this when we remember that the Church is yet a long way from such practical appreciation of the subject as it merits.

God's great movement toward man contemplates the fulfillment of his own purpose and the enlargement of his own children. All methods employed for these great ends are the issue of infinite wisdom, and not the least of them is the duty of giving. God imparts himself through grace, and then expects man to employ his nature and to bring it to a higher growth, after

*Read at the Southern Conference of the Pittsburg Synod.

the method in which they have received it. To be like God is the lofty aim and highest reach of grace. But he who would be like him must go out in every force of nature in benevolent ministry.

And this manifestation of his nature must be tangible—it must be something that in the lower sphere takes from, and in the higher sphere adds to. Property is not so great a gift as faith, and love, and holiness, and yet it is often greater in the human view; and God has arranged that it be given away, and by the bestowal of it for holy uses, we lose the lesser treasure and gain the higher.

It is the divine order, that our benevolence should be constantly appealed to. God could do without our money; but money is a vital thing in human character and destiny, and we cannot do without the blessing, the giving away of it confers. It is not because he is poor, that he would have his people give but because we are. So in a large measure, it has pleased him to make the success of his kingdom dependent upon earthly treasure; and this is true both of the kingdom in general and of the kingdom in the individual.

The divine plan proceeds upon this necessity of giving which is peculiar to our constitution; and we are to give that which can be accumulated, and enshrined in our affections, and which will absorb and enslave man, unless it be given a holy consecration. The necessity may not be laid so much in the merit of the object, that may appeal to our liberality, as to a great need in ourselves, which can be met in no other way than by the exercise of this grace.

God has, therefore, wisely included this law of giving in both his Revelation and providence; and we are to apprehend the divine appointment, and if we would be true to our calling, we must emphasize it. This grace was the great want of the young man who came to Christ, and it was this the Saviour required of him. "Freely ye have received, freely give," is the fundamental principle in God's plan, and in the achievement of its great results in human character. "He that spared not his own Son,

but delivered him up for us all, how shall he not with him also freely give us all things."

There could be no salvation for man unless God gave; and now that he has given, there can be no Christian life, no assimilation to God, unless man exercise himself in the same grace.

If the Church had now in hand all the treasure necessary for the work God designs through her, it would be a calamity. But she does not have it in hand, and God does not mean that there should be such an accumulation in advance. It is as yet a "*hid treasure*," and as the generations come along, they are to dig for it, and get the discipline.

And let us also remember, that the development of this grace is not a thing of a day. It is a process, a growth, and must have its place in the spiritual development of the whole man. It is one jewel in the crown of Christian character, one strain in the joy of Christian experience, and one reality in the power of a Christian life; and we will only see the beauty of it, and hear the music of it, and feel the force of it, when the growth of the man is symmetrical and proportionate.

This brings us to a very important feature in our giving, and that is *system*. No one can succeed in any enterprise in the secular world without a plan. In order to do any kind of work effectively, there must be method, there must be system. The mind and body proceed to successful action only after repeated and matured thought, having acquired a clear conception of the hindrance to be overcome in the attainment of desired results. The man who dispenses with method and plan in action, lives for the occasion and has no certainty, no consistency. He is a slave of every passing impulse, and he accomplishes but little, if anything, in the battle of life.

And just so in this matter of giving. To act wisely and to give acceptably through life, we must have a plan. The apostle gave the Corinthian Christians an admirable system, which, if adopted by us, can be used with the best advantage to the cause of Christ, even in our day: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

This, indeed, is a noble plan, and noble because it is divine. This plan of Paul not only educates in giving, but teaches regularity and habit. It is not a contribution to be made at long intervals—not annually—not at communion seasons—not on the first Sabbath of each month—but on *the first day of every week*.

And thus it is not a contribution made under some exciting circumstances, under heavy pressure, and nothing more done in this direction, until again powerfully worked up. Such giving is neither intelligent nor liberal. They give from the impulse of the moment, and often regret what they have done, and perhaps condemn themselves for being so easily duped by the pathos of the speaker. Such people remind me of a skeleton of dry bones brought into contact with the action of a galvanic battery—while the electricity flows, all is motion, but when the circuit is cut off, there is a sinking back into the immobility of death.

Paul does not want money to be collected or forced from the brethren under any such violent circumstances. But he wishes them to be informed of the needs of Christ's cause, and then with deliberate and cheerful disposition open a "*bank of deposit*" in their homes, and on every Lord's day "lay by as the Lord hath prospered" them.

I honor any minister who in a legitimate way secures a large amount for God; but it is humiliating to see a man wrench the buttons off another's coat to get him to give, or to see the Church resort to means to increase her revenues, which are not simply wanting in wisdom, but in sound morality, and for which there is no authority in the New Testament. God is not straitened, and with him the end never justifies the means, unless the means be right as the end. We should scorn and avoid all methods upon which with uplifted hand you cannot invoke the blessing of God. We do not believe in appealing to men's stomachs in order to reach their hearts and pocket-books; but we do believe in enlightening men's intellects by the Gospel, in order to reach their hearts. Then the Church of Christ will not need to go a begging.

As to the amount—the word of God is plain on that point. The plan given by Paul, sets forth not only system, but also the amount required. “Let every one of you lay by him in store, *as God hath prospered him.*”

If we recognize the kind providence of God in all the comforts and blessings we enjoy, then will we acknowledge our obligation to give, in some proportion to his goodness and bounty to us. No one is exempt. All can give something, because the Lord has prospered them to *some extent*, and all are required to give according to their prosperity or ability.

Hence, the amount required is in proportion to the ability. Nothing less will satisfy the divine claim, and nothing less should ease the conscience of the giver.

But the question naturally arises, “How much am I able to give, and how much is expected of me?” When we refer to the Old Testament records and read what the pious Jew was required to give, we are amazed. In the aggregate it was very much more than the famous tenth. They were required to give the first fruits of both flocks and fields. In reaping their fields, they had to leave the corners and what fell from their hands for the poor. Every seventh year the fields were left uncultivated, etc. The one tenth was an annual donation to the Levites who had no land assigned them. And every fiftieth year, all debts were canceled. These benefactions were made to man. Those more directly to the Lord, consisted of trespass and peace offerings, costly sacrifices and gifts of various kinds, all of which contributions were made by the pious Jews to man and God, and they amounted to about one third of their income.

But there are those who are ready to say: “We do not live under the law of Moses but under Christ; our times and duties are different from ancient customs and requirements.” In many respects this is true. But hear what the members of the Apostolic Church did—“And all that believed were together and had all things common, and sold their possessions and goods, and parted them to all men as every man had need.”

This, however, does not mean a community of goods—that they sold all their property and put the proceeds into a common

treasury from which they drew support for themselves and families. For it is evident that some had property and kept it. They had their homes, where they lived, entertained strangers, labored, engaged in business and prospered. And in contradiction to the idea of such a community of goods, the Apostle writes to Timothy, "If any man provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." Hence, the passage relating to the sale of property simply means that these early converts consecrated their possessions to Christ, and then as it became necessary, sold parts thereof to get money to give to the cause of the Master.

It must be accepted as the obligation resting upon us at the present day, to have the spirit of consecration and liberality which was so manifest in the lives of the early Christians. We are to give continually and regularly, but in no case are we to sell all that we have and give all at once, and thus have nothing left, over which we have personal control. "Give as the Lord hath prospered you."

The rule, then is, "Give according to your ability." And our ability consists in the amount of property possessed, and the income therefrom, supplemented by additional wages or salary. And if this be a tenable position, then the wealthy man must give more in proportion to his income than the poor man. For instance, the laborer, who may even have a home, but whose income does not exceed \$300 a year, and has a family dependent on him, can not be expected to give one third of his income, not perhaps one tenth, for all purposes of beneficence.

And the one whose income is \$600 is required to give twice as much, all things else being equal, but neither can he be expected to give one third—but possibly one tenth—of his income. But the rich man whose income may be three, four or five thousand per year, can reasonably be expected to give as much, and even more, than did the pious Jews.

Is it not a remarkable and sad commentary on our average Christianity, that in these times of financial depression, that our economy and retrenchment of expenses, begins in our giving to

the support of the Church. No sooner do some professing Christians find a shortage in their income than they withhold all contributions toward beneficence. It reminds me of the boy who received two nickels: "One," said he, "was for candies, and the other for the missionaries." But in his play one was lost; and the question arose, which of the two was lost. It was perplexing to the lad, and might have been answered sooner by some older Christians. With one hand in the empty pocket, and looking anxiously at the remaining nickel, he struggled to the solution: "Tommy has lost the missionaries' nickel." That is frequently the conclusion in the Church. It is not that men have lost everything and are too poor to give anything, but that they so-generally lose God's portion.

A good rule by which we are to regulate our gifts is that of *self-denial and sacrifice*. We are not to live in ease and luxury, and then after feasting on the good things of life, give a portion of the surplus, if there be any, to the cause of Christ. The duty of self-denial, in order to have something to give to charity and religion, is taught us all through the Scriptures. Examples in this respect, worthy of our admiration and imitation, are numerous. The Master lays down this law in his talk with the young ruler—but there was no disposition in him to sacrifice. Things temporal were preferred to things eternal.

The Master meets us all in our pilgrimage saying, "Deny thyself, take up thy cross and follow me." Clearly teaching us the duty of self-denial—the practice of it in our giving. "Give till we feel," is a common expression. Deny ourselves of luxuries for the cause of Christ.

But this law is observed, not only in the giving of material things, but also by virtue of the position we may assume for the glory of God and the good of man. Being prompted by that greatest Christian grace—by that which constrained the Father to give an only begotten Son—and which constrained the Son to respond, "Lo, I come to do thy will, O God,"—prompted by pure, unsullied love, all self-denials and sacrifices will be willingly made, our giving will be wise, cheerful, frequent and liberal—it will be *proportionate and systematic*.

ARTICLE VI.

A PROPOSAL TO HAVE THE LUTHERAN BISHOPS OF DENMARK CONSECRATE BISHOPS FOR THE EPISCOPAL CHURCHES IN AMERICA.

BY REV. FRANK P. MANHART, A. M.

The chief interest to Lutherans, in the episode that the brief documents here presented will recall, will probably lie in the indications of mutual esteem between the Church of England, especially as represented in the United States one hundred and ten years ago by the Protestant Episcopal Church, and the Lutheran Church.

Much friendly intercourse, and the fact that the Scandinavian Lutherans had bishops, naturally led certain Episcopalians to think of them as a possible source of an American episcopate, that might gather and organize into an American church the scattered fragments of the Church of England at the close of the Revolutionary War.

The documents will speak for themselves, about an interesting tentative effort to secure the desired ordinations.

(PENN'A ARCHIVES, 1783-1786 VOL. 10, p. 433.)

Secretary of Foreign Affairs to Pres. Dickinson,—

Amer. Bishop 1785.

(CIRCULAR.)

OFFICE OF FOREIGN AFFAIRS, 31st March, 1785.

Sir,—I have the Honor of transmitting to your Excellency a Copy of a Letter from Mr. Adams to the President of Congress. of the 22d April 1784, and of a Letter to Mr. Adams from Mr. de St. Saphorin of 21st April, 1784, together with a Copy of the Paper referred to in the latter.

Your Excellency will perceive from the Papers, the Bishops of Denmark will confer holy Orders on American Candidates,

without any Tests, which (like those insisted on in England) would be improper for Americans to comply with.

I have the Honor to be with great Respect your Excellency's Most obed't and very h'ble Serv't,

JOHN JAY.*

Directed,

To His Excellency The Governor of Pennsylvania.

(COLONIAL RECORDS, VOL. XIV., p. 399.)

PHILADELPHIA, WED. Apr. 6, 1785.

Present.

His Excellency John Dickinson, Esquire, President.

The Honorable James Irwin, Esquire, Vice President.

} Esquires.

A letter from the Honorable John Jay, Esquire, inclosing copy of a letter from the Honorable John Adams, Esquire, upon the subject of conferring holy orders agreeably to the principles of the Church of England was read, and an order taken that it be communicated to the Reverend Doctor William White.

(PENN'A. ARCHIVES, VOL. 10, 433, 434.)

Hon. John Adams to President of Congress, 1784.

(COPY.)

THE HAGUE, April 22d, 1784.

Sir,—I received sometime since a Letter from an American Gentleman now in London, a Candidate for Orders, desiring to know, if American Candidates might have orders from Protestant Bishops on the Continent, and complaining that he had been refused by the Bishop of London and the Arch-Bishop of Canterbury, unless he would take the Oaths of Allegiance, &c.†

Meeting soon afterwards the Danish Minister, I had the curiosity to inquire of him, whether Ordination might be had in Denmark. He answered me that he knew not, but would soon

*See Col. Rec. Vol. XIV., p. 399.

†Afterwards Bishop White who, with Bishop Provost, was consecrated in England, Feb. 4, 1787. See account of it in Reg. of Penn'a, Vol. III., p. 405. See Col. Rec., Vol. XIV., p. 399, 584.

inform himself. I heard no more of it until to-day, when the Secretary of his Embassy Mr. De Rosenkrantz, made me a visit, and delivered me the Papers, Copies of which are enclosed.

Thus it seems that what I meant as current Conversation only, has been made the Subject of Deliberation of the Government of Denmark, and their Faculty of Theology, which makes it necessary for me to transmit it to Congress. I am happy to find the Decision so liberal.

I have the honor to be, &c.,

(Signed,) JOHN ADAMS.

Directed,

To His Excellency Thomas Mifflin Esq'r, Presid't of Congress.

No. 2.

Mr. De St. Saphorin to Hon. John Adams, 1785.

TRANSLATION.

Mr. De St. Saphorin has the honor to communicate to Mr. Adams the answer he has received from His Excellency the Count de Rosenchrone, Privy Councillor and Secretary of State for foreign affairs of His Danish Majesty, relative to what Mr. Adams desired to know. He shall be happy if this answer should be agreeable to him, as well as to his superiors, and useful to his fellow Citizens.

He has the honor to assure him of his respect.

(Signed,) DE ST. SAPHORIN.

HAGUE, 21st April, 1784.

The preceding faithfully translated from the Original, by

BEN. WALKER.

No. 3. TRANSLATION.

Copy of an Extract of a Letter from His Excellency the Count de Rosenchrone Privy Counsellor of His Majesty the King of Denmark, to Mr. de St. Saphorin Envoy Extraordinary from His Majesty to the States General.

Sir,

The opinion of the Theological Faculty having been taken on the question made to your Excellency by Mr. Adams, If the American Ministers of the Church of England can be consecra-

ted here by a Bishop of the Danish Church? I am ordered by the King to authorize you to answer, that such an act can take place according to the Danish Rites, but for the convenience of the Americans who are supposed not to know the Danish language, the Latin language will be made use of on the occasion,—for the rest, nothing will be exacted from the Candidates, but a profession conformable to the articles of the English Church, omitting the Oath called *test*, which prevents their being ordained by the English Bishops.

The preceding translated faithfully from the original, by

BEN. WALKER.

The following notes may be found of interest and value in connection with the documents presented.

1. "Congress communicated to the different executives (Presidents or Governors of the 13 states) your information from the Danish minister, of that king's willingness to facilitate the business of ordination for our Church." (From letters of Richard Henry Lee, President of Congress, to John Adams, Minister to England, Oct. 24, 1785. See White's Memoirs.)

2. "No sooner had the people of the United States been recognized as a nation by the King of England himself, and the movement to found an American Episcopacy had begun, than he burst the bonds that held him in England, and resolved to get the start of the English hierarchy. For forty years he had believed Apostolic Succession to be 'a fable:' that 'bishops' and 'presbyters' are the 'same order and have the same right to ordain.' He looked upon himself to be as much a *bishop* as any man in Europe.'" On Sep. 2, 1784, he ordained Dr. Coke as a Superintendent or Bishop. Bancroft, Vol. vi., p. 160. Dr. Coke ordained Francis Asbury in Baltimore, Dec. 25, 1784, he having been unanimously "elected bishop or superintendent by the suffrages of the whole body of Methodist ministers through the continent, assembled in general conference." (Bancroft, Vol. vi., 163.) Dr. Coke was the first "bishop" consecrated directly for work in America (Stevens' Hist. of Methodism, Vol. II., 209). Samuel Seabury was consecrated by the "Non-juros" bishop of

Aberdeen Nov. 14, 1784, William White and Samuel Provoost were consecrated by the Archbp. of Canterbury, Feb. 4, 1787.

3. Luther, on Jan. 20, 1542, in the Cathedral of Naumberg, (Saxony) in the presence of the Elector John Frederick and about 5000 people, with the assistance of three Superintendents, consecrated Nicholas von Amsdorf, bishop. For this act he was severely criticised, and published a vigorous defense in his *Exempel einen rechten christlichen Bischof zu weihen*. (Seckendorf *Historie Lutherthum's*, 2068, 2088 seqq.) Luther said he had einen Bischof, ordinirt und ungeweiht, ohne allen Chresem, auch ohne Butter, Schmaltz, Speck, Teer, Schmeer, Weilrauch, Kohlen, and was der selben grossen Heiligkeit ist; dazu wider ihren willen; doch nicht ohne ihr Wissen. (Erlangen, vol. 26. 27—).

Luther consecrated George Prince of Anhalt bishop of Mersebury in 1545. (Köstlin, *Scrib. Ed.*, 525).

Consecration for these Lutheran bishops, had there been any purpose to perpetuate the "succession," might have been secured from the Lutheran bishops of Prussia, from Archbishop Herman of Cologne or from Count Francis bishop of Münster, to say nothing of the fact that at this time there were two Lutheran archbishops and probably a dozen bishops in the line of "Succession" in Sweden. *LUTHERAN QUARTERLY*, Jan. '91. pp. 123 *seq.*

4. The Danish Bishops are in the line of good Lutheran succession going back to Aug. 26, 1537, when the noble Lutheran reformer Bugenhagen, who had been sent to Denmark by Luther, in the Cathedral of Copenhagen consecrated seven theologians to be bishops. (Seckendorf, 1641). Our Episcopal friends are to be commiserated that they did not secure so good a fastening for the beginning of their episcopal chain. This would be far better than a chain with so many poor links and a beginning in mist, fancy and corruption. It would save writing so many books to prove the unprovable.

5. Dr. William White, (afterwards bishop) in 1783 published a paper entitled, "The Case of the Episcopal Churches Considered." In this paper he urged that an organization of the

Protestant Episcopal Churches be formed in which certain ministers should be set apart as superintendents who should perform all of the ordinary functions of bishops in the Church of England until such time as the regular consecration of bishops could be secured in Europe, preferably in England.

6. John Adams was himself a Congregationalist and the prejudice of Americans generally against bishops was very strong. He was not a little proud of his liberality and courage evinced in his efforts to secure the consecration of bishops in Denmark and England. Under date of October 29, 1814, writing to Bishop White, he says: "There is no part of my life on which I look back and reflect with more satisfaction than the part I took, bold, daring as it was to myself and mine, in the introduction of Episcopacy into America. (White's Memoirs, p. 110.

7. Bishop White referring to certain Americans in England seeking ordination, and who were doubtful of securing it until they learn through Mr. Adams that it can be had from "the Danish Church, by signing the 39 Articles of the Church of England with the exception of the political parts of them," adds: "This conduct is here the more cheerfully mentioned to the honor of the Danish Church, as it is reasonable to presume, that there would have been an equal readiness to the consecrating of bishops had necessity required the recourse to any other source than the English Episcopacy, under which the American Churches had been planted.

8. Through the influence of Adams and others, George III. even cheerfully assenting, the English Parliament repealed the law requiring the "test oath," and directed the consecration of bishops for the Protestant Episcopal Church in the United States. Bishop White may be put down as a good Lutheran since he regarded the Danish Church as of one of those "retaining the Episcopal Succession." (Wilson's Memoirs of the Life of Bp. White, 386, 387).

A fruitful field for speculation is opened by the bare possibility of the strongest church in christendom theologically, and the strongest one socially and financially, having in the foremost nation of the earth, a common *fons et origo* for their ministry.

ARTICLE VII.

ON REV. JACOB SCHERER.

FROM SKETCHES OF DECEASED LUTHERAN MINISTERS IN THE SYNOD
OF S. W. VIRGINIA.

BY JAMES A. BROWN, D. D.

It is a duty which we owe to the Church and to the world to rescue from oblivion the memory of those who were instrumental in planting the Lutheran Church in this country, and to transmit their virtues to posterity.

It is greatly to be regretted, however, that our sources of information are so limited in regard to their early history, as but few of our ministers who lived and died in this Synod, so far as we have been able to learn, kept a diary, and hence much valuable material relating to the labors of their early life in the ministry is entirely lost.

It is our aim in these sketches of the lives of ministers who lived and died as members of this synod, to gather from those yet living as connecting links with a former generation, and other available sources, such facts as may be worthy of preservation.

And before we proceed with these sketches it would seem proper, and it has been suggested, that something be said of the character and standing of our membership, and the condition of the Lutheran Church in general in this territory. This will give us some idea of the difficulties our earlier ministers had to encounter, and the policy they were sometimes compelled to adopt.

Fifty years ago the territory now occupied by the S. W. Va. Synod was just passing the transition period from the German to the English language. It was almost wholly a missionary field. Its membership was almost entirely composed of farmers. There were very few mechanics, very few merchants amongst them. They were honest, industrious tillers of the soil who had no disposition for any other craft. Our churches were all in the

country, and there our ministers were called to labor. And we think they have been unjustly censured for confining their labors to country churches at that time and neglecting our towns and cities. In those times our material was in the country, and there they rightly judged was their field of labor. But times have changed, and the progress which has been made within the bounds of this synod since the date of its organization, deserves special notice.

Until the year 1854 we had not a single church in a town or city, and our membership was almost exclusively in the country. Now we have ten churches in towns, and a goodly number of members in each, and we believe that in the near future the Lutheran Church will be represented in most of the towns and cities embraced in our synod.

But whilst our Church had made considerable progress in piety, liberality and morals in general in this country, yet so extensive was the field, and so sparse our ministry that many points had to be neglected, and the consequence was that some of our people became fearfully immoral. Personal piety was at a low ebb. Drunkenness, profanity, gambling, with all their attendant evils, were indulged in to a fearful extent, and it should be a source of gratitude that times have so greatly changed, that with the advancement of social and intellectual culture improvement is also made in vital piety, and to-day we can safely say that our Church stands second to none in mental and moral improvement, and we should thank God and take courage that such wonderful progress has been effected in our Church in the last half century.

And here we would state what is a note-worthy fact, so far as we have been able to learn, that not a single organization within the bounds of this synod, either before or after its formation, has become extinct. It is true a small congregation once existed in Grayson county, where father Flohr occasionally preached, but it was never recognized as an organized church, and never reported to any synod.

It is also true that several of our Churches have become weakened more on account of their isolated condition than for

any other cause, but all are in existence to-day that ever were organized in the past.

And here we would also say that whilst the founders of our synod were not men of great literary attainments, and whilst there was not much public discussion of doctrinal points among them, yet there will perhaps seldom be found a body of men whose preaching was more thoroughly evangelical. Christ and him crucified was the grand theme of their discourses. And they not only preached Christ in the pulpit but exhibited to the world in their daily walk that they had been with Jesus and learned of him. The advancement of personal piety amongst the people, and the breaking down of the strongholds of Satan, was ever their grand aim.

In attempting a notice of the labor and character of the ministers who have gone to their reward from our synod since its formation in 1842, we naturally begin with father Jacob Scherer, because he was the oldest member of this body, its principal founder, its first presiding officer, and the first one taken away by death.

It is greatly to be regretted that we have such a meagre account of his early life. The diary which he left is by no means full and was evidently written near the close of his life.

He was born Feb. 7, 1785, in Guilford county, N. C. The names of his parents were Frederick and Barbara Scherer. His grandfather, Jacob Scherer, was a native of Germany, a school teacher, and under his tuition Rev. Jacob Scherer received his rudimentary education. Here he first read the New Testament in the German language. And even at the tender age of ten years, the history of our Saviour, his birth, his miracles, his sufferings, his resurrection and ascension into heaven, made a deep impression on his mind. But the reading of the conversation between Christ and Nicodemus, in the third chapter of John, produced an effect upon his mind that he could not get rid of, and the solemn truth followed him as he grew up in years, "You must be born again or be lost." He says in his diary, "Though the operation was slow and gradual, it was the means in the hands of God through which my wicked heart was

changed from the love of sin, pride, enmity to God, &c., to the love of God and holiness." Again he says: "After my conversion, in my eighteenth year, I was led and taught by the Spirit of God to have such a realizing view of the Holy Trinity, and of Christ and his mediatorial work, that language cannot describe. Soon after this, however, I was tempted to believe I had committed the unpardonable sin—that I had sinned wilfully after I had come to the knowledge of the truth. This was a trying time. Restless days and sleepless nights were spent, and I was almost driven to despair. If I had been better acquainted with the difference between sinning wilfully and habitually, and sinning through infirmity, I could have obtained comfort by confessing my sins and believing the promise, 'If we confess our sins God is faithful and just to forgive us our sins and cleanse us from all unrighteousness.'

"After a great struggle I gradually obtained the assurance that I was yet in a state of grace. Having been in the fiery furnace a long while and comforted again, the duty of preparing to preach the Gospel was impressed upon my mind. And as I had no means in hand, and having access to no school, I went to the minister of the place, Rev. Philip Henkel, and commenced the study of the Latin and German grammars, read Church History and what theological works I could obtain."

Father Scherer commenced preaching in 1810, in the 25th year of his age. He officiated in Rev. Henkel's charge for a short time in Lincoln county, N. C., was licensed to preach by the N. C. Synod at Organ Church, N. C., in October 1810, and ordained in 1812. He was immediately called to several Lutheran churches in Guilford and Orange counties in N. C. In this pastorate he labored for nineteen years, preaching in both the English and German languages. Dr. Bernheim says in his history of the Lutheran Church in the Carolinas: "This charge had been vacant four years. But through the energetic and faithful labors of Rev. Jacob Scherer, it became one of the most promising in the State."

His catechetical instructions were especially blessed. At one time a young man came to him and declared that he would not

for the whole world have been without these instructions. For by means of them he had found what was worth more than the world to him.

A few years after father Scherer entered the ministry there was a large emigration of Lutherans from the Carolinas to Tennessee, Illinois and Ohio. Many of these people were from his own and surrounding charges, and were without the means of grace in their new homes. They naturally looked to the N. C. Synod for ministers to break unto them the bread of life. Father Scherer's heart yearned over their spiritual destitution, and appealed to his synod in their behalf. Accordingly, in the year 1813, he and Rev. R. L. Miller, by appointment of synod, made an extensive missionary tour amongst these destitute people. They traveled together down the Shenandoah Valley as far as Winchester, Va., preaching, catechising and organizing congregations. They separated in Pendleton county, Rev. Miller returning south, father Scherer going West. He crossed the mountains alone on horseback, traveling through what was then almost an entire wilderness, as far as Ohio.

If space would admit, it would be interesting to give a detailed account of this missionary tour. It was perhaps the most notable event in the history of father Scherer's early life in the ministry. And the seed sown and the good accomplished in this tour is known only to Him whose hand led him on. From all that we could gather, father Scherer perhaps preached the first Lutheran sermon in the German language that ever was delivered in the city of Dayton, Ohio. He visited many destitute neighborhoods and congregations in Ohio, Indiana, Tennessee and Virginia, having been absent from home three months, traveled over 1600 miles, preached 50 times, baptized 72 children, instructed many young people; and in connection with Rev. Miller, and partly alone, 13 congregations were organized, embracing 1175 members.

In the year 1821, father Scherer attended the meeting of the General Synod in Frederick, Md., as a delegate from the North Carolina Synod. He and Revs. Shober and Stork were warm

advocates of the General Synod and did much to effect its organization.

Soon after the death of Rev. George Flohr, in 1826, father Scherer received and accepted a call to the congregations in Wythe county, Va. He purchased a farm in what is called the German Settlement, to which he brought his family in Nov., 1827, when he commenced his labors in this charge. In his diary he says: "In Wythe and adjoining counties I had a large field to cultivate. At one time I had nine preaching places. I often preached in both languages on the same day and at the same church. Often in two churches six miles apart in one day. Frequently whole weeks were spent in preaching, catechising and visiting families." During his labors in this field he organized four congregations in as many different counties, viz., Burke's Garden, Tazewell county; Luther Chapel, Washington county; Bethel, Bland county; and Lebanon, Wythe county. He was also instrumental in reviving several that had become very weak.

When this field became so extensive that he could not meet its demands, he resigned several of the wealthier congregations to aid in supporting other ministers. During his residence in Wythe he visited a vacant congregation in Montgomery county every three months for several years, distant from his home about sixty miles.

The last year he resided in Wythe county he made two visits to Friedens Church, Guilford county, N. C. There were many hallowed associations connected with his visit to this church. It was the church in which he was confirmed, where he held his membership when a young man, and where he had preached nineteen years in the commencement of his ministry. Here, too, were buried his grandfather, his parents, a sister, and the companion of his youth. The church was now vacant and rapidly declining. He was earnestly invited to visit this the place of his birth, the home of his youth, and the field of his first labors in the gospel ministry, to preach to the people, to baptize the children, and to instruct and confirm the youth of the con-

gregation, and he could not resist the appeal thus made to him. In his diary he says :

“In the winter of the year 1854 I made the first visit to Friedens Church, remained nearly two months, had a class of about forty persons to catechise. I met them three or four times each week, visited the families of the congregation, talked to them about the gloomy state of the church, the great necessity of a revival of religion amongst the people, preached every Sabbath, exhorting the members to aid me with their prayers for their children and for an outpouring of the Holy Spirit. Thus I labored, prayed and wept with the youth, desiring and expecting a good meeting at the close of these exercises. Several of the neighboring brethren were invited to assist, and the meeting was continued ten days and nights. About the third day it was evident that the Spirit of God was present and operating upon the minds of the people. I conducted the meeting as I believe was consistent with the teachings of God’s holy word. I invited all who felt the need of an interest in Christ to occupy the front seats to be prayed for and directed how to come to Christ without delay. When the invitation was given the first persons that yielded were some of the youth that had been catechised. Others followed day after day. Parents and their children prayed and wept with each other. Some persons that had unconverted relatives sent ten or more miles for them during the meeting to induce them to seek the salvation of their souls. And their labors were not in vain. During this meeting about seventy persons made a profession of religion, and nearly all were added to the church. There was great rejoicing there and in heaven.

“At the close of the meeting I was invited to visit this church again after harvest and instruct another class, which I did, teaching and preaching and laboring among the people about six weeks. Another meeting of ten days’ continuance was held. Other brethren again came to my assistance. At this meeting nearly as many persons professed religion as at the former, and were added to the church.”

In the Acts of the Apostles we read, "And the Lord added to the Church daily such as should be saved." "Those who were added on the day of Pentecost were persons that gladly received the instruction the Apostle Peter gave them. They obeyed the truth and were added to the Church through the ordinance of Baptism." At these two meetings about one hundred and forty persons were added to the church. The former members were greatly revived and great interest created in the neighborhood.

At the close of this meeting the affecting scene of parting for life occurred amidst many tears and good wishes.

For several years father Scherer had in contemplation the removal with his family to the State of Texas to preach the Gospel to the German immigrants of that State. Hence in the fall of 1854, he with his family bade adieu to friends and home and set out upon their journey. They traveled altogether by land and were three months on the way, the distance being about thirteen hundred miles.

This procedure of father Scherer, having a comfortable home amongst his former parishioners and being so far advanced in life, may seem strange. But such was his devotion to the cause of his Master that he no doubt felt that he could accomplish more for him among the Germans of that far off land than he could here, where the German language had almost ceased to exist. He labored amongst that people with the same zeal and earnestness that characterized all his ministerial life, for more than five years, when nature began to give way. He seemed to have some premonition of his approaching end. His son, Prof. J. J. Scherer writes,

"I was present when father died. On Saturday before his death he preached one of the most earnest sermons I ever heard him deliver, preparatory to communion. He assisted at the services on Sabbath, went home two and a half miles from Columbus, came back on Monday and said he had settled his only unsettled business. Stopped on his way home at the house of an elder of the congregation, said he had come to take his last meal with the family. I talked with him the night before he

died until quite late, mostly about our Church prospects in Texas. Next day he became worse, and when I arrived at his house I found him asleep. He answered only a few questions, saying he had no fears and all was well. Next morning, without a struggle, a motion, or even a contortion of a muscle he quietly breathed his last. His departure was so quiet that it seemed like a sweet sleep. He died March 2, 1860, aged 75 years and 25 days. The sermon at his funeral was preached by Rev. C. Lentz from the text of his own selection, "By the grace of God I am what I am."

The following is an extract from the report of the committee appointed by this synod in 1860 to report on the death of father Scherer.

"Rev. Jacob Scherer, the oldest member of this body and one of its principal founders, after a long and useful life, has gone to his rest full of years and full of the love and esteem of us all. His memory is embalmed in the affections of the Church upon whose altar he consecrated his life and his services. In his death the Lutheran Church has lost a tried and faithful ambassador of Christ, a warm friend of all our institutions, a pattern of ministerial character, a living epistle of the power of divine grace. His praise is in all the churches."

By his fatherly conduct toward his younger ministerial brethren he gained the esteem and respect of all. His mature judgment and wise council gave him great influence both in synod and in the church in general. His deep-toned piety won for him the veneration of all who knew him. And when we remember his burning zeal for the salvation of souls, his constant and untiring labors in his Master's vineyard, and his firm devotion to the interests of the Church, it may truly be said of him, "A great man in Israel has fallen." He was emphatically the pioneer of Lutheranism in S. W. Va. His field of labor was almost co-extensive with the whole territory now occupied by this synod. Some of us now in the ministry, and hundreds of the laity within the bounds of this body still love to dwell upon the memory of him whom they regard as their spiritual father.

Before closing this sketch of the life and labors of father Scherer, we would yet add :

If it be asked what was the most prominent trait in his character, we would answer unhesitatingly it was entire consecration to the service of his Master, and devotion to the interests of the Church. Having been associated with him in labors of love for many years, I do not hesitate to say that he was one of the most godly men I ever knew. He not only preached the Gospel in the pulpit, but exhibited its holy teachings in all his intercourse with men. No one could associate with him without finding that he was in the presence of a good man, of one who lived and acted under the influence of Christian principle, and who ever realized the deep responsibilities of life.

The amount of labor he performed, the work he accomplished, and the hardships he endured seem almost incredible. His salary being always meagre he was compelled to labor on his farm with his own hands to support his large family, yet he never allowed his temporal affairs to interfere with his ministerial engagements. In the long years of his connection with this synod he was never once absent from its meetings. Never would he disappoint a congregation if it were possible for him to meet it. Under the parching heat of summer and the piercing blast of winter father Scherer would climb these hills and mountains to carry the Gospel and break the bread of life to the people, even when old age had well nigh worn him out. All this he did for the Master's sake. He cared little for the praise of men or the plaudits of the world if only he could win souls to Christ. The ruling motive of his life seemed to be the advancement of God's glory and the salvation of souls. All other considerations were made subservient to this. So entirely was he given up to church work that he could seldom be drawn out in conversation upon any other subject. He loved to preach the Gospel and never seemed satisfied unless engaged in some gospel work. And although he never had the advantage of an education beyond what was afforded by a common country school yet he was a strong advocate of thorough intellectual and moral training for the ministry. He was a warm friend of the Theological Semi-

nary at Gettysburg, and labored with untiring zeal in the establishment of Roanoke College, acting for sometime as its financial agent.

The preaching of father Scherer was of that plain, simple, practical character that will always bring fruit. Christ and him crucified was the burden of his message, and no one could listen to him without being convinced that he had a deep inward experience of every sentiment he uttered. He never indulged in anything like levity in the pulpit or out of it, never engaged in or countenanced light and trivial conversation, and was sometimes regarded as rigid and harsh in his disposition. But he possessed much tenderness of feeling and kindness of heart. In the earlier period of his ministry father Scherer's sermons were considered somewhat dry and prosy, always evangelical, but wanting that fervor and warmth which the times seemed to demand. Later in life, however, he became a power in the pulpit, and seemed filled with new life and animation.

He was especially happy in his lectures to catechumens. It was not an uncommon thing to see the tears streaming from his eyes as he urged his classes to come to Jesus, and no one knew better how to direct the mourning penitent to the cross of Christ.

Father Scherer reared a family of thirteen children, and had the pleasure of seeing them all happily converted and brought into the Church. Three of them were active and efficient ministers of the Gospel. Two of these have gone to their rest, the remaining one is still with us in labors of love.

Father Scherer was twice married. The name of his first wife was Elizabeth Moser. After her death he married Mrs. Elizabeth Spoon. An incident connected with his last marriage is somewhat romantic. When Mrs. Spoon was a young girl he instructed her in the catechism, received her into the church by confirmation, married her to her first husband, preached his funeral at his burial, and afterwards married her himself.

Thus lived and died a great good man. "The legacy he has left to the Church and his family is an untarnished reputation and a useful life—a name which, as years go on, becomes

more and more endeared to the people whom he served so long and so faithfully. And doubtless "hundreds of stars shall reflect the light of Christ's glory from his crown of rejoicing."

ARTICLE VIII.

DOES NATURAL RELIGION REVEAL ONLY ONE GOD?

BY REV. JOHN W. SCHWARTZ, D. D.

A careful study of the works of Nature will show us that there is a more or less intimate connection between them. The universe is not a mass of created things thrown together like a vast pile of stones. It is "*a system* : each part either depending upon other parts, or being connected with other parts by some common law of motion, or by the presence of some common substance." It is like an immense machine, whose various parts fit and work together for the purpose for which it was made. It reveals a unity of plan and purpose ; from which, it would seem, one might very easily infer that there was but one mind that conceived it, and but one Being that fashioned it.

To make this thought clear, let us use the illustration suggested above—that of a machine. No matter how complex it may be, or of how many parts it may consist, they have been put together for *one* purpose, and that one purpose found its birth in *one* brain. The unity of design in any machine of necessity implies but *one* designer.

But, perhaps, an objector will say that this reasoning is not sound ; for every machine is made up of different parts ; and, in bringing these parts to perfection, different minds and hands have been at work. It is most certainly true that all the machinery used in the civilized world to-day is a development from the rudest forms of generations ago. It is also just as true that many persons have employed their skill and labor on the several parts to bring them to the perfect state they have now attained. So, some one might argue, it might be with the works of nature, so far as reason can see : there may have been *many* creators. Let us see.

There can be but three different suppositions possible in this case: and only one of these can be the correct one, viz.:

1. *There must have been but one Creator of all things; or*
2. *There may have been two or more creators working contemporaneously, and in perfect agreement in their plans; or,*
3. *These two or more may have wrought and planned at successive stages of the work, some taking it up where others left off.*

Passing the first supposition for the present, let us look at the other two: and first: *There may have been two or more creators working contemporaneously.*

It is entirely conceivable that two or more men might associate together to devise and make a machine, each one working at a different part, and all busy at their several parts at one time. Now, no matter how wisely they may plan, or how skillfully they may work, they have no assurance that these several parts will work together, until they first try them. The chances are millions to one that they will need some adjusting before the machine will work perfectly. But this adjusting of the parts destroys the contemporaneity of the work. One man's work must wait to be adjusted until another's is fitted. There must be a waiting of one on another; and so it is impossible for the men to all begin and finish their parts at the same time—except on one supposition: viz. that each man had *perfect* knowledge of the parts at which the rest were working, and of the exact purpose for which they were to be used. But this perfect knowledge on the part of each one would be only unity of mind; and, except that, by a division of labor, time would be saved in making the machine, nothing would be gained over one man's doing it all. It would be the same thing as if one person did all the work; because all the minds planning were as *one* mind.

Now, let us apply this argument to the works of nature. It would be utterly impossible for two or more gods to be at work creating contemporaneously, so as to produce the harmony everywhere seen, unless they had *perfect* knowledge of each other's plans, and of the things that each was making: and this would show unity of mind. Now, give *one* God time enough—

give him *eternity*—in which to work, and what has reason to say against the position that *one God made all things*?

But, let us try the other supposition; viz., that different gods were at work at successive stages—one taking up the work where another laid it down. Might not this be true?

This is conceivable in men's working. In point of fact it is the way men have always done, and are doing at this day. But how is it with God's works? If there have been more gods than one, where are they now? How did they come into being? Have they ceased to exist? If so, what has become of them? We speak of man's dying: have these gods died? Even Natural Religion dare not affirm that when men die, that ends them. All analogy would contradict this assertion if it were made. Inanimate substances decay; but they do not utterly perish. The elements that composed them still exist, assuming other forms. Does Natural Religion suggest even the possibility of a god ceasing to be? But further: Does not Natural Religion suggest the strong probability that the very idea of a power and skill shown in making the universe as it is, involves this idea also, that the Being possessing that power and wisdom must be eternal—and therefore self-existent. Is there, therefore, anywhere in the teachings of reason, the slightest foothold for the theory that there has been a succession of gods, each in turn busy creating, and each leaving something for a successor to work out? Assuredly not! Then we are again driven to the conclusion that but one mind has conceived, and but one voice called into being, and but one hand fashioned the universe. *Hence Natural Religion does teach that there is only one God.* Or, if this is putting it too strongly, it at least does not teach anything to the contrary.

But, it may be argued by those who deny the doctrine of the Trinity, that this reassuring—coming as it does, from a Trinitarian—proves too much, and so, according to an axiom of logic, proves nothing. It may be said that this shows that there is only one Person in the Godhead. Not at all, as can easily be shown. The foregoing reasoning shows that one *mind* has been planning all the works of creation. Now, the doctrine of

the Trinity is that the Godhead is made up of these persons, distinct from each other, it is true,—and yet possessing one mind, having in all things one plan, moved by one impulse—in short, *one* in essence as completely as they are *three* in person. Hence, in the work of creation these three work together with perfect harmony. Hence there is nothing in all that has been said in this article that strikes even the faintest blow at one of the cardinal doctrines of our religion—the Doctrine of the Trinity.

ARTICLE IX.

A BETTER MINISTER.*

BY REV. GEORGE C. HENRY, A. M.

My dear P——. You remember how we used to talk of a great many things we should want, and what we would do when we “got out” of the cloister-life of college and seminary and mingled in the rush about us. Some years have passed since those happy days at G—— and there are some attainments I still long for, heights which I have not yet scaled. It is my own fault. I have been too drowsy, I suppose, and “drowsiness” says a good authority, “shall clothe a man with rags.” “Heights,” I said; perhaps, vantage-grounds. Either will do.

The heights by great men reached and kept
Were not obtained by sudden flight,
But they, while their companions slept
Were toiling upward in the night.”

P——, I do want to become a better minister. “*Minister*,” just turn to that word in your dictionary. The “magistrate” is the *greater* man; the minister is the *lesser* man—*minus* the less. Then I put before my mind that word of the Master, just after James and John had adroitly enlisted the help of their mother, Salome, to secure the two highly-coveted and best places in the coming kingdom. I imagine how he must have looked at them

*Read before the Des Moines Ministerial Association.

when he, "being grieved," said, "So shall it not be among you ; but whosoever will be great among you shall be your minister. And whosoever will be the chiefest shall be servant of all."*

Say, have you anything to help along on that line? None of your commentary *now*, please ; something, my dear fellow, of your own soul. Some commentaries are "*finished*" productions. I feel like praying, and often do pray, that good old prayer of á Kempis'—well-seasoned too it is—about five hundred years old:

"O God, the Truth, make me ever one with Thee, in everlasting love. I am weary of reading. I am weary of hearing many things. In Thee is all I want and desire. Let all teachers be silent and let the universe hold its peace in Thy presence, and do Thou only speak to me."

That's my feeling sometimes. A "better" minister. The writer to the Hebrews, you remember, mentions and emphasizes twelve "better" things :

1. The Son better than the angels ; 2. The Christ better than Melchizedek ; 3. The better hope ; 4. The better promise ; 5. The better covenant ; 6. The better sacrifices ; 7. The better substance ; 8. The better resurrection ; 9. The better things of them ; 10. The better country ; 11. The better things for us ; 12. The better blood.

I dare say that we have felt ourselves to be "real good" ministers. A certain monthly which I receive, and from which I get good, has a standing bulletin to the effect that not all ministers and missionaries are "rejoicing in 'full salvation.' " You will know to what regiment it belongs by the flying of this flag. Though there is truth in the implication, does it not, to you, savor strongly of self? Hay Aitken somewhere says : "Self dies hard even when we have made the discovery that in Christ he has been already representatively crucified. Perhaps the subtlest self of all is the *saintly* self—the self that asserts itself in denying itself, and fosters a subtle spiritual pride in the emphatic profession of humility. I meet with dear Christian souls who seem calmly to take it for granted that they are living on a

*Mark 10 : 43, 44.

higher plane than their less enlightened fellow-Christians. We are living the higher Christian life, and we have such wonderful times up here on the mountain top. We are so sorry for you poor, dear, half-enlightened souls who are still on the wilderness side of Jordan, and have not entered the Promised Land with which we are now quite familiar? * * The holiest man will ever be the man who thinks least of his own holiness." I kept those words before me on my study-desk for a long while.

We find an old saying of the schoolmen true: "Three things are not subject to our judgment: the counsels of God, the Holy Scriptures, and the persons of men." We find that it is not easy to "make the best of everything in truth." So great is our desire for peace, and so inbred, or ingrained our "hatred of all intrusion on the liberties of others, that I fear we sometimes become "accomplices in their treason against the Lord. Our longings for peace may retain us in fellowship with those who undermine the Gospel." God forbid! Say, do you find it easy to be "steadfast, unmovable" and yet to "truth it in love," as Paul tells the Ephesians? I believe, P——, that if, by the aid of the Holy Spirit, I can do that, can "abound in love" and yet have the "whole armor of God," that I will be a better minister. To do this I *must* keep close to the Captain of our Salvation. Oh! how far away in spirit I do often get! I much fear that, at times, the only difference between me and the veriest worldling, is the perchance clerical cut of the coat! You remember in "Wallenstein's Lager," Schiller makes a peasant say to a sentinel, that the only difference between them was in their coats. This fires the sentinel and he hotly responds:

"Her Jäger, ich musz euch nur bedauren.

Sir Hunter, I can only pity you.

Ihr lebt so dranszen bei den Bauern.

You live too much with peasants.

Der feine Griff und der rechte Ton

The fine touch and the true tone

Das lernt sich nur um des Feldherrn Person!"

Are learned only when near the Field-Marshal!"

He is right. The closer I can bring my "prone-to-wander"-self up to Him, the oftener is it mine to be able to whisper, "Lord, how is it that thou dost manifest thyself unto

us and not unto the world?" I don't understand it; but I know that I have had hours in my ministry when nothing failed of heaven but the fact that they did not last. They are so rare! Don't you get surpassingly worldly at times? Why, sometimes, when I think of the patriarchs living seven, eight, nine hundred years, the contemplation wearies me! But I do love to think of Enoch, the seventh from Adam, "walking with God," walking, walking, until that day when he "took such a long walk with him that he never came back." And this leads me to that picture in the gallery of the eleventh of Hebrews, antediluvian alcove, where I see that, before his long walk, he had this testimony that he pleased God. I have been thinking much of this as a most potent element in the make-up of a better minister. Of course, the mind at once turns to the words of Jesus: "For I do always those things that please Him." Of course, too, we *must* emphasize the man-ward side of our ministry; for, most certainly, our ministry is nullified if we continually displease those to whose spiritual wants we minister. Things become worse all the time. Now, to please man without displeasing God, is what makes a better minister. Paul has a good deal of it in his letters. The Romans are entreated not to please themselves, but every one is to please his neighbor for his good to edification, (15 : 1, 2, 3). He beseeches the Thessalonians (1. 4 : 1) to walk so as to please God. Likewise the Christians of Colosse are to walk worthy of the Lord unto all pleasing. And John reminds the Church that because we keep His commandments and do the things that are pleasing in his sight we receive of him whatsoever we ask, (1 Jno. 3 : 22).

It interested me much to read that Genesis 5 : 24, which in the A. V. is, "Enoch walked with God," is, in the Septuagint, "Enoch pleased God." And in Heb. 10 : 15 the word "translated" is pronouncedly a remarkable word, namely, to put or set over, a change of place. Nothing violent, sudden, or abrupt. Wanted: More Enochs to please God. Tell me how I can please God? Is "walking with God" the same as "pleasing" him? Then I will let Cowper voice my soul-longings again and again as in countless times ago:

"O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb."

I cannot get these words out of my mind, and that is why I have written you of them. You learn to love those pleasing you. Does that explain the hold that Jesus had on as many as received him and to whom he gave the right to become the sons of God? Jesus pleased those hungry, sinful, yearning individuals. What a hold he had on them when they loved him!

You recall how stern and unapproachable Dr. B—— used to seem to us young theologues? Well, before that first visit I made to Washington, in April, 1878, I went to ask his permission. He granted it at once and then—wonder of wonders!—offered to loan me money if I needed any, remarking, along with his offer, that students generally were "hard up." I was so taken aback, P——, that I actually felt like being demonstrative. When I think of him now it is in a light peculiarly his own; he had pleased me. I have learned, P——, that, simply because a man may be able to preach well, does not constitute him a better minister. I read of a painter, who was reproved by a cardinal for putting too much red in the faces of Paul and Peter. He answered: "It is to show how much they blush at the conduct of many who style themselves their successors." No, it is not all preaching. It was said of a certain preacher that when he was in the pulpit it was a pity he should ever leave it, he was so excellent an instructor; but when he was out of it, it was a pity he should ever ascend it again, he was so wretched a liver. The way you please when out of the pulpit gives force to what you say when in the pulpit. Of a certain clerical neighbor, a home-spun Pennsylvania German parishioner pithily remarked, "He cries in the pulpit and acts the fool out of it." Alas! such actions do certainly not please. I find, P——, that as the pastor has a stronger hold on a community than the preacher. How little, unstudied acts have grappled many a soul to a minister with hooks like steel. It was not the "big seirmaon," as the little boys of a neighboring pastor used to call

it, but those spontaneous acts which leaped forth because the heart was sincere, the manner unconventional. You have often heard and read of John Stuart Blackie, brave old Grecian of Edinboro. One, Geggie, who had but one hand, came in one day and stood up to read, and held his book in his left hand. Prof. B. said, "Hold that book in your other hand!" Poor Geggie trembled and said, "I have no other hand, Professor." John Stuart Blackie then noticed the right sleeve, empty and dangling at his side. At once he, the Professor of Greek in the Edinboro University, in all his robes and dignity, came down, put his arms around young Geggie's neck and said, "Forgive me, my boy, I did not know." Things like that go a mile into a man's heart! Sometimes in these last twelve years I have had given me experiences that are simply ineffable. We both used to love Longfellow during college days. In his "The Bridge," you remember, he says,

"And only the sorrow of others
Casts its shadow over me."

Once that was "all Greek" to me. It is not now. It makes me tremble all over to feel that I have counted in any one's life. I had a case not long ago; was privileged to visit him many times, one who was soon to go out of this little life, and I used to go away every time in a state of quivering delight. The visits ceased; the tired, worn, wind-rent tent has been enfolded in a quiet New York God's acre, but the memory of those hours remain, hours when I saw no man save Jesus only.

I was lately touched by a story with the caption, "Had he made a mistake?" It meant, had Will Morgan, a home missionary pastor, with a church among coal-minors, a salary of \$600, and a house full of children,—had he made a mistake in entering the ministry? It was at the reunion of the class of '65, and Will Morgan and his wife were the guests of his classmate, the rich banker, Jack Horsely who had sent them their tickets. At the reunion that night were Tom Hare, the head of the largest wheat syndicate in Illinois; Caridon, president of a railroad, Dumont, United States Judge with his nice little competency, two or three with brilliant reputations at the bar, an

eminent surgeon, several enormously rich, like Jack Horsley.—Just that far Mr. Morgan, with haggard face, had gone, telling his wife after the banquet—then he had broken forth passionately: “I, with a house full of children am starving on \$600 a year!” Satan had entered into that good man’s heart and for that ugly dark moment he had not been able to resist him. But the next morning!—Why, before train time a woman who heard that he was in the city came to where he was and told him that in Harrisburg, in an hour of dark temptation, she had heard him preach and he had showed her the Christ; that her life had all been changed from that hour. At one of the stations two members of Mr. Morgan’s church had entered and greeted him with a shout. Jennie, the daughter of one was waiting for him to bless her marriage, and good, old mother Finn who was about dying, thought that if the parson was beside her she could quietly go down in the valley. At the next station the conductor came. It was Jennings, once poor, drunken. Jake Jennings, whom Will had kept for four months and who was now living so happily. Ah! prostitution and drunkenness fled his pure presence. Then and there both Mr. and Mrs. Morgan answered the question, “Had he made a mistake?” with a deep, heart-felt “No.”

P——, do you always do the things that please him? I do not. Sometimes when the wretched devil of discontent gnaws at my heart, I grow ashamed as I think of him, for it seems as though he were looking at me as he used to do at the disciples when they acted so childishly. I have often warmed my heart over some lines from the *Boston Pilot*, a Roman Catholic paper I believe, and have them “by heart.”

Under an eastern sky,
Amid a rabble’s cry,
A man went forth to die
For me.

Thorn-crowned his blessed head,
Blood stained his every tread,
Cross-laden on he sped
For me.

Pierced glow his hands and feet,
Three hours o’er him beat

Fierce rays of noonday heat
For me.

Thus wert thou made all mine :
Lord, make me wholly thine,
Grant grace and strength divine
To me.

In thought and word and deed
Thy will to do, O lead
My soul, e'en though it bleed,
To thee !

When that prayer is answered, then I shall be a better minister.
It grieves my very soul that the connection is so often broken.

During my first visit to Chicago I visited the city water-works. I admired the ponderous engine, then the largest in the world,—the ease with which it threw, every minute, its thousands of gallons of water throughout the great city. What water? Surely not this filthy polluted water along the shore ! Then I went out and looked over the lake, and there, miles out in the deep where the water was fresh and sweet and untainted, I saw the house containing the wells that this engine was emptying out hour by hour. The connection was unbroken. It was a wonderously pleasing, beautiful sight, and I pray that you and I may, through the Spirit, be in such communication with heaven that we, like him, whose we are and whom we serve, may always do the things that please the Father, and so be better ministers.

ARTICLE X.

THE FUNCTION AND SCOPE OF CHRISTIAN EDUCATION.

An Address by MOSHEIM RHODES, D. D., before the General Synod—
Hagerstown, Md., June 12th, 1895.

We are approaching the close of the greatest of the centuries,—the sum and crown of all that have preceded it. The strides of its progress have been so entirely without any parallel as to make our time the eighth wonder of the world. We have entered upon a new epoch in history. To adjust ourselves wisely to the new order is an achievement that not only challenges our best faculties, but demands the wisdom of God as well. Everything at its best is coming to its place as if in anticipation of some great demonstration or consummation. Old as our world is, it seems to be in the throes of a new birth, to be setting out on a new age which is to witness the final development and destiny of the race.

In nothing perhaps is this marked progress of our time more perceptible and so significant as in the great problem of education. The contrast between the almost rude, at least exceedingly limited, facilities and attainments in education fifty years ago with the present, indicates an advance that, suggested then, would have been set down as the fancy of a dreamer, or at most as the possibility of centuries. And yet, we stand here to-day not so much amazed at the progress we have made, as bewildered at the scope and demands of our great theme. This progress which so forces itself upon us to-day, and is so beset with peril on the one hand, and promise on the other, not only concerns the fact; it has to do with the whole method and spirit of education. Indeed, I think, this is the most intensely interesting thing which it suggests, for it gives such scope and emphasis to the broad function and ultimate purpose of education.

This question concerns the whole people, every sphere of our

multiformed life, as it never did before. The advancing world has defined the scope and value of education beyond the wildest imaginings of a century ago. We have schools for everything now. Long ago we were wont to expatiate on man's possibilities; we are providing for them now. Once we ventured timid conjectures of what might be done with the soil given us to till, with the unmastered elements, with journalism, politics, science, art, with all places of power; now we are writing the history of their achievements. Both mind and nature are coming to touch the sceptre of progress as bound captives to a conqueror. From the child to the sage, from the servant in the kitchen to the toiler on the street, from the clerk to the superintendent, from the professional all around up to the minister of God, the question in the future is to be one of faculty and capability.

Teaching itself has come to be a science which not only uses facilities, but henceforth is to be one as never before. The educator is no longer the same man he used to be. A great enlargement has come to this honorable profession. The demands made upon it now amount to a revolution in the thinking, functions and method of the teacher. It is a strong item in the plea we come to make that this marked progress, and these new and noble demands are especially distinctive of Christian education as an evangelizing agency. Mission work, as designated by the terms Home and Foreign, has had the same defined purpose from the beginning. The growth of experience as well as the unfolding purpose of God, to the thinking mind, must exalt the relation of Christian education to every means the Church employs for the world's redemption. The adoption to-day of any new means of advancement, requires at once a method of education. Every scheme, society, order, special school, establishes its paper and straightway begins to furnish a literature in its behalf. There never was a time when facts counted for so much. We cannot appeal to the emotional nature as we once did in preaching the Gospel. The whole environment of the people has changed, and it has had its decided, and, as I think, favorable influence on the mind. There is a proper demand now that there shall be some substantial ground to rescue the tenderest

appeal from mere sentiment. We have wondered, without always knowing the reason, why there is less feeling in religion than aforetime; it is not because there is less faith, but more of thought and fact. Education is a process, and here are some of the results of it, and they bear with great force on right education as it relates to evangelization. If this progress teaches anything, it makes clear that the methods of the past will not be adequate for the future. We can affirm, and the realness of the thing forbids affectation, that past methods were largely a failure because they produced ourselves.

Again, this progress gives such a view and interpretation of the future, that we are forced to believe that, as things are, we cannot meet the demands that are coming to us. Remember that this grave responsibility falls on Christian education as upon no other means of human development. It is not only to inspire, it is to lead. It is wisely insisted by Prof. Durell that—"If there be any power in general, or in any form of education, direct or indirect, or in education redeveloped in more vital alliance with Christian truths, to help men evolve a proportionate and uniform higher life out of a great material basis; any power to make it easier for all to become in many senses the possessors of all; any power to teach rich and poor alike out of how small a basis of concrete a complete and enduring life may be developed; any power to transmute riches of steam and steel, electricity and gold, into a higher wealth of ideal and spiritual life; in a word, any power to make moral and religious development more swift, easy and natural, the twentieth century will demand the full exercise of this power."*

It is not so much a mere acquisition of knowledge we want now, as a training that will better enable us to use what we have. He learns fast who uses wisely what he knows. This is everywhere apparent. There is not a government on earth in which the people were not more ruled a half century ago than they are now. More and more through increased enlightenment they have become capable of self-government, and so, them-

*Newer Life in Education, p. 27.

selves, now as never before make valuable contribution to civic life. The importance of right education so that the best may be made out of these enlarged prerogatives is seriously evident. Daniel Webster rightly placed the preservation and perpetuity of free institutions in the intelligence of the people. The philosophy of all good government and the justice of all civic administration rest here. Of course it is an intelligence that recognizes God and gives supremacy to conscience. De Tocqueville said: "Despotism may govern without faith, but liberty cannot. * * * How is it possible that societies should escape destruction if the moral tie be not strengthened in proportion as the political tie is relaxed? And what can be done with a people who are their own masters, if they be not submissive to the Deity."

Such government can never be developed, never attain its destiny, unless it be permeated with the religious spirit, and the channel through which it must flow is the Church. It is not dreamy speech to affirm that we are coming upon a time that will demand the clearest thinking and the greatest wisdom both in church and state. Has not the limitation rather than the strength of men in both of these been impressively demonstrated in our time? If there be a nation that will need this spirit more than any other it is our own. Not because it is the most enlightened, but because it is destined to lead. And if there is a Church that should pluck up the banner in response to this bugle note that comes up out of the twentieth century, and bear it to the front, it is that Church which by the favor of God is associated with the greatest light-giving event since the morning of advent.

Again, there are elements of development in the education the Church is appointed to give, found nowhere else; and these for many reasons have come into increased importance, and impose upon us improved means for the acquisition and disposition of knowledge. We have to do with the realm of the supernatural, and this puts a new value upon every source of knowledge, a new inspiration into every effort at investigation, and makes a proper guide seriously essential. It is correctly argued

that, "If the facts of science have any power to help us conceive the fulness of diversity in God's methods, then religious growth demands their utmost investigation and discovery. If language has any new power to express sympathy and love, religion demands its utmost development. If photographic art, electricity and steam have any power to make the brotherhood of man a more practical fact, then is their extremest use demanded by every form of reverence and devoutness."* To lead to the recognition of the supernatural in all these gifts of God, is the mission of our Christian education. There is no estimating the value of this method when it takes possession of the soul in gaining knowledge. It is this enlarging function of Christian education that gives rise to what Max Müller calls the "third faculty" in man—the faculty of discovering the Infinite not only in religion but in all things. The mind, the whole being, becomes restless to advance from lower and familiar planes of thought, to higher and grander ranges of activity, and to communion with nobler forms of life. Whatever elevates and inspires the soul, opens to it new and appropriate sources of knowledge, has to do with the strongest and noblest intellectual development. More than ever, through this mighty force of Christian education, we are to lift men up into that "transcendent mood of the spirit wherein the meanest flower that blooms awakens thoughts too deep for tears; when the grass blade is oracular, and the common bush seems afire with God, and when the splendors of closing day repeat the flash of jasper and beryl." It is then that the grace of reverence characterizes culture, then that the mind becomes keenly conscious of relations to systems and to a creative personal Spirit who touches and interfuses all things. I may quote a few sentences from an address by the writer delivered recently and devoted to the recognition of the supernatural in education. "It is a striking fact that we are indebted to the recognition of the divine for everything great and enduring in art, in literature and in civilization. The mind has received no such impulse for greatness and effectiveness as from

*New Life In Education, p. 84.

this. To this we are indebted for all that is most beautiful, sublimest and most helpful in painting, in sculpture, in poetry, and in music. It is this that transforms the daisy blooming at his feet, for the man of faith, into a revelation of God, puts his speech into the stars, and compels everything to pay tribute to him in the pursuit of knowledge. It is true that during the period France was dominated by the materialistic philosophy of Voltaire, no great picture was painted, no great poem was written. When we shall cease to recognize the divine in education, then we shall cease to sing the Messiah and the Creation, cease to read *Paradise Lost* and *In Memoriam*, cease to stand transfixed before the Sistine Madonna; then such artists as Dora will no longer turn to the Bible for their grandest subjects, and such lecturers as Wendling will journey no more to Bethlehem for their greatest theme; then the great faculty of reverence will have perished, the knell of our civilization will have been struck." So, I hold, that all irreligious, all heterodox culture must inevitably lead to agnosticism if not to atheism.

Another demand and excellence to which we are coming is correct definite knowledge. It is preëminently the function of Christian education to bring the mind to composure. However we may lament the lashing of the sea we are approaching the settling point. It is when the vessel comes into the harbor that there is great swirl and contention among the waves, but all is quiet in a little time. We cannot be forever in struggle and unrest. The great questions of the day are up for final settlement. The process right along is toward accurate thinking and substantial truth. The future more than ever will require conviction well certified by fact. There never was so much reality in the world as just now. No view of socialism or of any other ism, of theology or of any other ology, can hope to win and mold the people permanently without a basis of substantial facts. But whence may we hope to obtain accurate knowledge if not from that method of education in which God is supreme? Men are correct and just in the pursuit of knowledge, other things being equal, as they are righteous. Reverence for truth for its own sake, may be fairly said to characterize the Christian edu-

cator. Such a one will feel that he is making any contribution to the sum of knowledge only when he has surely discovered the truth. Only with truth can we defend and build the kingdom of God; only this is permanent. And this attainment we must have, for it is only this man, loving truth and longing for it, who is competent to search it out and master it.

The Christian, the Lutheran, idea of education is completeness. Here we have great advantage, for it is my conviction that our Lutheran system, in its spirit and substance, has on the one hand the least to surrender, and on the other contains most to command and promote the final harmony. Undoubtedly we have here the all essential objective method of the unity for which we pray and long. Moreover, this fact of completeness not only produces a mind that can think, but a will that can execute wisely. Never was this so vital as now. This is the age preëminently, necessarily, of the reign of the will. We must have intellect, faith, but we must gird them with volition, persistency, action. Luther had vast resources of knowledge, but he would have been feeble but for the masterly will which has left its indelible impress upon the thought and life of the world. It is this power to which Mr. Gladstone refers when he says: "The Christian idea taking possession of man at the centre and summit of his being, could not leave the rest of it a desert, but evidently contemplated its perfection in all its parts."

How important a wisely disciplined and directed will is in domestic life, in society, in the state, in the Church, we cannot detain to show, but we know that all education where it is neglected will be faulty. There are many men who are creditably intelligent, but they have no power to execute, no organizing force. The men who stand at the head in philosophy, in theology, in reform, in great enterprise, in everything good, are men of will. Such were Augustine and Luther and Bunyan and Wesley and Agassiz and Thiers and Cavour and Lincoln; such are Bismarck and Gladstone, and the ready world is anxiously waiting for successors. Nothing is more limited than what we call originalty. We often speak about it without ability to define it. Possibly the most original faculty we possess

is our will. Goethe says: "All that we can truly call our own is our energy, our vigor, our will." It is the strong or weak hand by which we use our knowledge. How hampered must the best convictions be without it. How wise to give this faculty thorough development, a Christian temper and wise direction. What we shall need in the coming days, is the will that can furnish an invincible heroism and testimony in behalf of the divine, a will that can execute and push to completion, a will that combines knowledge with force, and gentleness with wisdom. In evangelization it is not hard to find men who know, but far from easy to get men who understand how to do. With a properly developed and wisely directed will we shall have courage, a consecration and persistence, that resistance can no more confuse nor confound, "than grape-shot can shatter the sunshine." The education that forgets the will, the supreme faculty, will neglect the man, and will not be equal to the demands of the future.

Again, it is impossible to speak wisely on this great theme now, without reference to the social question. Surely it requires no genius to see that this is God's question, that we must now enter upon its settlement for the generations, and that it does concern the Christian Church and the Christian school. It means more than a simple result of quiet and peace; it means character, a permanent civilization and the kingdom of God. It is a great moral question, seriously related to the Church and the state. The point to be settled is not so much how shall men get a living, as how shall we live together as men to whom is appointed a great mission and destiny. What we want is not so much to know what our rights are, as to understand how to use our rights. The fever and unrest of the times are to be found in the limitation of men right here. There is great need for instruction on this point; it involves the whole man and manifestly it falls within the province of the Christian school as of no other institution. The college that claims that it has a higher mission than this, is a poor interpreter of pressing, vital need, and of God's meaning in the Incarnation. The people are no longer content with their limited life; they see as never before that they are not what they wish their children to

become. Sometimes mistaken in their methods, still the secret of their ravings are dumb cries for freer growth and a fuller life. Christianity is the only power on earth that can make a full and adequate answer here. Here again, our Lutheran Church has great advantage, for it is largely a Church of the people. Only that man, only that college that is controlled by Christian principles knows the worth and possibilities of a man, knows what fatherhood and brotherhood are. On these points there is a babel of teaching to-day, and much of it is profoundly erroneous, sometimes profane. Where will we find the remedy? "To assert a divine, true fatherhood in place of the paternal tyrannies which have counterfeited it, must, I conceive, be the work of those who would educate and civilize the nations in the way in which they never have been educated and civilized, and never can be by those who merely seek, even with the utmost skill to cultivate their material prosperity, at the expense of their inward life."* Whatever be the disorders and blunders that attend our social life, we should be prompt to observe that our hope depends on the elevation of the classes most involved, and as it is in the main a larger, truer life they desire, it is our duty, as it is our opportunity, to seek to give it to them after such method and in such spirit of the Master, as will lead them to accept the kingdom of God with it. Then, there will not be a question that enters into the social problem that will not be favorably affected. The responsibility of the Church in this matter is not simply great but grave. Christian education in its wide relation to human life and to society will so multiply and dispose the human faculties, as to at least greatly diminish, and in any case mitigate the pains of poverty; it will put severe restraint upon injustice and oppression, correct the evil of class legislation, and the equality we boast before God and the law, will cease to be a pretense. Whether a divided Protestantism will be able to bring anything like an adequate solution of the question, that now more than any other is a menace to our civilization, I do not

*Faith and Action, F. D. Maurice, p. 82.

know. At least, it furnishes a taunt for Romanists which, while neither justified by the testimony of history nor by the enlightened spirit of the time, is nevertheless suggestive. A recent writer in the *American Magazine of Civics* makes bold to say : "The solution of the terrible problem which lies on the threshold of the twentieth century is with the Church, and it belongs to the Pope alone to pronounce our social *pax vobiscum*." However it be, a recent Catholic Congress was not mistaken, and offers to us needed counsel in its resolve that—"in the elevating and directing influence of the Christian higher education * * we recognize the most potent agency for the wise solution of the great social problems now facing mankind."

But I must hasten to say that the question of Christian education stands related to evangelization as never before. It is more, because evangelization is more. The world-field never was so large. Old difficulties have vanished, but new ones have come. More than ever we are required to think of capacity and special training. Even paganism is being leavened with a new intelligence ; besides, we are to wrestle with old civilizations as never before, for they claim additional light and have put a firmer tone into their boastings.

Whether in the home or foreign field, the environment has quite changed, adding difficulties, as well as furnishing increased advantage to this great work. There need be no concern about the difficulties, our weapons are not carnal ; they are more than adequate to any task, not only because of their character, but because of their increased intensity and power ; our care is a wise use of them. With all his advantage as he stands related to the supreme source of knowledge, he must be more than a novice who would succeed in the future in showing these a more excellent way. We can indeed educate without evangelizing, but we cannot evangelize without educating. In the long run this, I hold, is the most effective way of preaching the Gospel and of building the kingdom of God. Christian countries have clearly demonstrated this fact. When you ask why the High Church party has gained over the more evangelical one in England, albeit the latter was led by such devout men as Simeon,

Venn and Wilberforce, with Lord Shaftsbury for an ally, the answer is that the evangelical party attempted its work without the aid of college or seminary. The other party, with the assistance of Oxford and Cambridge, trained the ministry, molded the thought of the people, and so made its influence dominant. It is the same spirit and method to which the unity and power of Roman Catholicism must be attributed. Take the better spirit, and do you ask how the evangelical faith gained its triumphs in Japan? Who knows the story will tell you that the beginning was in a High School taught by Capt. Jones, a godly layman, for a feudal chief, and attended by a company of young men of the military class. Out of this school came the university of Kioto, founded by the now sainted Joseph Neesima, a graduate of Amherst, and at the time of his death in 1891, the most influential citizen in the empire. The greatest work the Lutheran Church has yet done for the evangelization of India was the establishment of Watts College. So vital is the relation of Christian education to evangelization, so entirely is it included in God's plan, that the very letter of the great commission might be inscribed as a most appropriate motto over the portal of every one of our colleges. The Christian college, not a whit less than any missionary board can be, is an indispensable agent to the conquest of the world for Christ. It stands just as closely related to the Church's anxieties and prayers and benefactions. To pass our own colleges by for other schools, or to withhold from them needed financial support, is to tap the fountain of our Church's life and waste her strength.

Judson, the great missionary, when passing Madison University on one occasion, said to a friend who walked with him, "If I had a thousand dollars do you know what I would do with it?" "Give it to foreign missions, I suppose," was the answer. "No," said he, pointing to the university—"I would give it to a Christian college like that. Planting such colleges and filling them with religious students is raising seed corn for the world." We shall never be mighty as an evangelizing force, never equal to our opportunity as a church, never worthy the name we bear, nor the faith we avow, until we show a deeper interest in, and give

a wider scope and greatly increased endowment and facilities to our colleges. What has been recently done for Wittenberg should be doubled for itself, and repeated for every college in the General Synod. Such a movement would lift and set forward every institution in the Church, as the moon lifts the waves over which it hangs, and the ratio of our progress would be increased a hundredfold. What we must emphasize more among the people, is the Christian character of our colleges, their noble historic heritage, and the duty and necessity of sending our own children to our own schools. Every denomination has a spirit, an atmosphere, a habit of thought and life in which its own children should be reared and developed. This is essential to their largest efficiency, and to the realization of our best hopes. At least, not for the withering limitation of narrowness, but for our safety, we must stand for Christian culture out and out. This is the only kind of culture the spirit and purpose of the General Synod can tolerate. It is not needful that your child and mine should know some things to get on in life, but a knowledge of God and of the decalogue dare not be included in the omission. Intelligence is only permanently good when it is a strong hand on the right arm of Character. Better helpless imbecility, than learning that sneers at truth and hates God. Less and less as we approach the city God is building can we get on without righteousness, truth, and honesty. Given right education and right educators, and you pulse clean invigorating blood through all the body of human life; you give an increased power to every good deed, and you hamper and hinder every bad one. If, as the ends of the earth come more and more together among us, in thought, in exchange, in coöperation, in a great common aim, we must have more virtue, more truth, more sympathy, more confidence, how unspeakably important that our educational agencies, from the nursery to the university, be in the highest sense godly. The college is first and most of all to make manhood after the divine pattern. 'Tis that that will make the college as well as the man. All knowledge is a vagrant until it is touched by the regenerating fire of God in the temple of truth. No successful student of nature can come to the composure of

power until he becomes a lover of God. Education that tolerates irreverence will soon sneer at the Bible, then boast agnosticism, then breed atheism. "To overcome by light and love the power of a socialism which attempts to solve the problem of suffering without eliminating the factor of sin, to infuse the Spirit of Christ into the education of the young at a time when mental training is often conducted along perilous lines;" to show the unmatched worth and power of the Spirit and word of God, over all other forces, to develop the mind, to make a staunch Christian manhood, and to produce a Christianized nation,—this is preëminently the aim of the college.

Men may criticize the records of our faith, and sometimes strangely interpret its doctrine, but it furnishes its own testimony for "wherever it goes there breathes an influence into the total air of society out of unsounded depths of age and space, and from spheres bright with illuminated souls; and the tree will bud in sunless wastes, sooner than any great school of learning will bloom in abundant perennial vigor without the light of Bethlehem upon it."

You easily observe how all this bears upon the character of the educator. I will not presume in venturing a word here, for it is vital in the re-discussion of this great subject in our time. Nothing engaged the heart and prayer of Arnold so much as the ordering of his character and life before his pupils. One of them observes that—"he looked upon the whole as bearing upon the advancement of the one end of all instruction and education; the boys were still treated as school boys, but as those who must grow up to be Christian men; whose age did not prevent their faults from being sins, or excellences from being noble Christian virtues." No one is capable of exerting such an influence on the young, as the one who teaches them. It is often mightier than parental influence, and always most serious. So far as it is possible the teachers of our sons and daughters must not only be sound in the faith, but models of manhood and womanhood, men and women who in temper, speech, and habit should be commendable illustrations of that completeness of character which the apostle designates as the "mind of Christ." Do

we fully estimate the largeness of the mission of the Christian teacher? Is there not need that it be lifted out of the sphere of the commonplace and invested with more of sanctity and power? If it were ours to compose a poem to be read in the hearing of those who have passed beyond the jar and stain of this world, to cut the marble into delicate forms of beauty for their stainless vision, to put on the tremulous canvas a picture so perfect that it would challenge their admiration, with what eager pains we would set about our honored task. Oh, you, to whom is entrusted the awakening, the development and the directing of the minds of the young in college and seminary, many of whom in varied mission are to be God's own appointed instruments in the world, what a work is yours! Is there a place in this world where one can be such a co-worker with God, or with Satan? To make our youth loyal to the faith is much, but to make them strong, Christ-like in character, men who combine positiveness of conviction with gentleness of spirit, men at once mighty in prayer and wise in work, this is more. To produce character which will bestow perpetual benedictions on this needy world, character that will furnish that testimony to the faith of the Church that is alone worthy and effective, character that would be worthy the commendation of those "whose feet sandaled with light have trodden ethereal paths,"—this is your mission, Christian teacher. It is not visionary or only ideal, it is most real, and where the latch of the closet door is within reach of the professor's chair, it is possible. If there is a nobler work in all the scope of human endeavor I do not know what it is. I have mourned much over the pinched limitations of our college presidents and professors, and surely it is still a real distress among us, but there are compensations illimitable and blessed.

I must arrest the argument here, not because I have exhausted my theme; this is only a prefatory word to the volume that is yet to be written on what I believe to be the most important subject for the Lutheran Church to consider at this time.

An observation or two and I am done. First of all, the time has come when we must take a larger view and a deeper interest in this subject. There is nothing visionary, but a momen-

tous realness in his enthusiasm who looks upon Christian education as the supreme question in our Church to-day. I confess that nothing has baffled me so much as the singular and continued inappreciation of the claims of the Board of Education. It is still a question with some whether it has a mission, while others regard it with a limited sense of obligation. Contentment just to get along, on a basis by no means adequate, as if it were a virtue to struggle between life and death, is our peril. It robs us of effective appeal to the outside; it is painfully depressing within. We make ready protestations of loyalty, love and self-denial in behalf of the good venerable mother we are honored to serve. We demand with growing persistence a minute adherence to our great creed, but all this may be pitifully superficial. He is not so good a man, not so true to conviction who boasts his Church's greatness, as he who earnestly and prayerfully labors to prove it. It is this latter man we want just now. I know that from a small beginning we have come to something. I am not unmindful of what has been accomplished by those who have preceded us, but if this time of ours forcibly suggests anything, it is the fact that the world's morning is gone, that it is mockery any more to make a pretext of the adage—"We must not despise the day of small things." I tremble now lest we inflict on our struggling colleges in the west a limitation from which they will not recover in a generation, if ever. I cannot resist the conviction that for these, as well as for the seminary in the west we have reached a crisis; and there must be a forward movement, else our opportunity will be lost. We are driven to an economy, in the dispensing of the secretary and otherwise, that is no more creditable to us than it is wise, and that, if continued, must sooner or later invite failure. The only permanent hope of these institutions, I am persuaded, is prompt and continuous endowment. The aim of the Board of Education is not to support colleges, but to promote the cause of education and aid colleges. To limit the Board in this partial service is scarce less than a reproach upon a Church whose history is so honorably identified with this great cause.

What more shall I say to awaken in the ministry and the

laity a truer, broader conception of this work, a deeper and more prayerful interest in its behalf? Would we might for a time concentrate our energies on our colleges, and by gifts of money and a more fruitful devotion do something more worthy of our name and history, to commend our Church and to claim our country for higher Christian learning.

Secondly, We must studiously maintain unity of thought and feeling in this great work. Here is a place where our prejudices and strifes have no right to meddle. The opportunity is too great, the associations, names and memories our colleges suggest, are too sacred, the responsibility is too serious. I cannot resist a deep feeling of grief when any one of these institutions is held up to reprobation or suspicion, or is set off in adverse comparison. I can think of nothing so damaging to the cause which I must believe is dear to the heart of every one of us. Let all malign feelings be put away, and Heaven save us from casting reproach upon the intellectual hearth-stone of any part of the Church. We are Christian men and ministers, brethren of a common faith and aim, true, loyal, sincere; and as we look toward our account, not far off for some of us, let us foster and speak well of all our colleges. We have no institution of which we need to blush, no heterodox and disloyal seat of learning, thank God! not one of which we should not be proud, and does not well deserve the fullest confidence and patronage of the Church. I speak in love, but from a sensitive conviction that at this time our promise as a Church lies largely in the heartiest unanimity of feeling and action in behalf of our schools, both classical and theological. God save us from the selfish folly of setting them off in groups, and as representing this type and that. If that is to be the temper in the time to come, then our best hopes will vanish as a dream. Ah, my brethren, when we come to realize how this great work lies at the root of this world's redemption; when we are ready to toil and pray and endure, as did the fathers before us, to set the Church forward in her educational work, as the essential method of making her a great power for good, and of justly representing her; when we become solicitous to reduce the limitations of our educators to a

minimum; when we realize that the ample endowment and equipment of our colleges is our first charge and greatest commendation, then we shall have no time and less desire for contention, and we shall hail a progress which a true philosophy, as well as the testimony of history, amply sustains. To the creation and maintenance of such a spirit, any sacrifice may well be counted a pleasure.

Finally, let us be hopeful. The outlook hardly warrants a *jubilate* just yet, but there is abundant to inspire us and to call for gratitude. The greatest progress made in Christian education in the General Synod since its organization in 1820, has been achieved in less than a score of years. I am sure it is prophetic of a greater interest and a larger success in the time to come. Besides, ours is his cause whom the armies of heaven follow, and who has not wearied in the conquest to which he has called us. You remember how Gustavus Adolphus before engaging in the battle of Lutzen, in the presence of his staff uncovered his head, and looking up, said: "Help, Lord, for we fight in thy cause." The Lutheran Church, in the maintenance of her principles in the work of education, knows no cause but his whom she acknowledges Lord and King, and has no assurance of success but in his own promised presence and power. In this great work, so essential, so hopeful, let us inscribe on our banner, let us say on our knees,—“Help, Lord, for we fight in thy cause.”

ARTICLE XI.

THE GROWTH OF ROMANISM AMONG PROTESTANTS.

BY REV. JESSE W. BALL, A. M.

The growth of Romanism among Protestants during the present century has proceeded from internal as well as from external causes, having developed within the bosom of Protestantism itself as well as by immigration and conversion. These causes have led many persons to the bosom of that Church “where alone salvation is found.”

It doubtless seems strange to us that, notwithstanding the strong antipathy which exists between Romanism and Protestantism, such conversions should occur. The strife that has continued from the beginning of the Reformation until now would seem to have been too bitter and too uncompromising to admit of such settlement even on the part of individuals; for we have paid too dearly for the blessings purchased by the Reformation for the lion and the lamb to lie down together with the lamb inside. It becomes a pertinent question, therefore, What influences have led these persons into the Roman Catholic fold? In answering this question, it is important to avoid the popular delusion that Romanism consists in such externals as the presence of an altar in the church, the wearing of the gown in the pulpit, the use of a liturgy or even in a high estimation of the sacraments. All these have always characterized an important part of Protestantism, one by no means the least renowned in numbers, scholarship or piety. Roman leaven lies much deeper than the surface. In general that may be said to be Romish which obscures or tends to obscure the direct approach of the soul to its Redeemer, be the obscuring cause the church itself, the Virgin Mary, saints, relics, images, works of merit, or whatever else. On the other hand, that is Protestant which promotes direct access to Christ and life-fellowship with him, and all that contributes to that end is truly Protestant and evangelical. Very properly, therefore, may the arts be laid under contribution to assist devotion.

The chief cause which has developed Roman Catholic tendencies within Protestantism in the present century has been the spirit of Romanticism in literature, art, law and theology. Men turned in recoil from the cold skepticism of the preceding century, to the study of an age of faith, to that unexplored period of their history, the Middle Ages. Historians exhibited a marked tendency "to recognize and admire the brilliant phenomena of mediæval Catholicism, even at the expense of the vital principles of Protestantism;" and "many persons, too deeply rooted in evangelical truth to pass over to Rome, nevertheless came to lament the loss of noble and venerable institutions in the worship, life and consti-

tution of the Church." Others, not so firmly grounded, were led away by their taste for the romantic, the artistic and the historical, by feudalist-aristocratic and by extreme ecclesiastical tendencies. Such were the roads leading through Germany to Rome. In England largely the same causes operated. The Tractarian movement originated in a feeling that the very existence of the established Church was imperiled by the liberalizing tendencies of the time, and that a powerful counter movement was needed. But, while the expressed purpose was to save the Anglican Church, the tendencies of the movement from the beginning was more than half-catholic. The first declarations of the Tractarians were that salvation is dependent upon the sacraments, and that these owe their efficacy to being administered by men ordained by an apostolic succession of bishops, who, as successors of the apostles, are the inheritors of the gifts of the Holy Ghost. Salvation is thus made to rest upon the visible church, rather than upon the simple faith of the believer in the atoning work of Christ. Works of penance were taught. Confession received a sacramental significance. It was held that in the sacrament of the Lord's Supper there occurs an unbloody sacrifice of the Redeemer. The Scriptures ceased to be their own interpreter and a perfect rule of faith, and were to be interpreted by tradition, especially of the early Church. Is it any wonder that Newman, the leader of the movement, together with many of his followers passed into the Roman Church? Since that event, the High Church party has avoided the field of theology proper and devoted itself chiefly to ritual, patterning closely after the Roman mass.

The number of converts from the Tractarian movement to Romanism has, however, been greatly exaggerated. As in Germany, so in England, Rome's gains have been chiefly from the aristocracy. There is something quite fitting in this, that the opposition to modern progress and liberty become more and more centered within the Roman Catholic Church, the ancient enemy of both. The more this tendency becomes evident, the sooner society will free herself from Rome's influence; for *pop-*

ular freedom is the goal toward which the world is moving steadily and irresistibly.

The development of Romanism on English soil is so intimately connected with the Irish immigration into that country that it cannot be properly estimated without considering the two nations together. It is estimated that at least five-sixths of the Roman Catholics of England are of Irish origin. Taking, therefore, the statistics for England, Ireland and Wales, it will be found that, while the Protestant population has increased more than 10,000,000 since 1851, the Roman Catholic population has not only not increased at all, but has actually decreased more than 1,000,000; so that, notwithstanding the Tractarian movement, Protestantism is stronger in Great Britain to-day than ever before in her history.

It can not be disputed that in Germany also Rome is steadily losing ground, however slowly. In the decade, 1880-1890, no fewer than 24,000 persons left the Roman Catholic Church to join the Protestants, whereas the Roman Catholics won from Protestants only 4,700.

But, conceding important losses in the countries of Europe aside from England, it has been customary for Roman Catholics to point to their splendid growth in this country as a full compensation for their losses there. We turn therefore to Protestant North America and observe, first, that whereas at the beginning of the present century Canada numbered about three Catholics to every Protestant, she now counts twenty-six Protestants to every nineteen Catholics. It will be remembered also, that of the territory now embraced in the United States, Florida, Texas, New Mexico and California were occupied by Papal missions before the first Protestant colony was established on this continent, and that they continued for centuries under the religious sway of Rome. Not, indeed, until the present century were Protestant churches planted in any of these States; and in, California and New Mexico, not until the century was far advanced. The Roman Catholic Church was also the only religious force in the Gulf region, in ancient Louisiana (comprising all the territory west and north-west of the Mississippi river) in Illinois,

in Wisconsin and in Michigan. Indian missions and French-Indian trading-posts and forts were numerous. In these same regions to-day the Protestant churches outnumber the Roman Catholic more than twelve to one. That Romanism has grown here and grown extensively is beyond question. "Everything grows in the United States." But her increase has been almost entirely by immigration and her losses have been heavy. It has been well said, "This country is the biggest grave for Popery ever dug on earth." Educated under predominantly Protestant influences, very many of her children have been alienated and lost to her. She knows very well why she opposes our public schools. In 1875 an Archbishop of Ireland, after visiting the United States told his people, "It is far better for you to live in poverty and die in the faith, and be sure of saving your immortal souls and going to heaven, than to go to a country where thousands upon thousands of our race, our Irish race, deny the faith." The Catholic *Mirror* of Baltimore, while claiming 8,000,000 Catholic population in this country in 1885, asserted that there should be twenty million and admitted that their losses have been enormous. The *Union* adds, "In America also there have been a few conversions but these do not amount to a drop in the bucket compared with the immense losses the Church has sustained. These are statements, not of enthusiastic Protestants, but of men high in authority in the Roman Catholic Church itself. Many similar statements could be cited.

As to actual population, Roman Catholic statistics are so thoroughly unreliable as to be unworthy of the name statistics. This is a strong statement, it is true, but the evidence is strong. Sadlier's Directory which claims to be "the only official" Roman Catholic directory for the United States, gives the Catholic population in this country for 1894 as 10,964,000: Hoffman's on the contrary, purporting to be "the authorized," places the figures at 9,077,865, a difference of nearly 1,800,000. Sadlier's Directory calls for an increase, over the previous year, of 2,157,755: Hoffman's shows a growth of 175,832—a glaring discrepancy, to say the least. We turn, therefore, to the United States census returns as the most reliable source of information and find

that the Catholic population of this country in 1890 was 7,330,000. Bearing in mind now that Protestant communicants represent really less than thirty per cent. of adherent population, it will readily be seen that the Methodist Episcopal Church alone with 2,240,000 communicants actually exceeds the Roman Catholic in population by more than half a million. It is also worthy of observation that whereas Roman Catholics in 1880 were 12.68 per cent. of the whole population and in 1890 were 13.7 per cent. of the same, showing an increase of about one per cent., the Evangelical population in 1880 was 70.003, and in 1890 77.26 per cent. of the whole population. It is evident, therefore, that at this rate we will be due at Rome sometime after the millennium has expired, that while Rome has made large gains upon population in this country, Protestantism has gained much more and that present indications show that she has passed the period of her most rapid increase and must henceforth relatively decline.

But, on the other hand, it may with good reason be doubted whether she was ever plotting more deeply or desperately than at the present time. Two ways are open in which to thwart her designs. The one is a resort to her own methods, the policy of the American Protective Association. This is a course of doubtful expediency, though the provocation has been great, and it is almost certain to fail in the end. The other and the truest weapon with which to meet Romanism wherever found is that by which the victories of the Reformation were won; namely, by a faithful, consistent and energetic preaching of *Justification by Faith*. It is as powerful a weapon to-day as when Luther with it broke the bonds of Roman tyranny and set the nations free.

ARTICLE XII.

REVIEW OF RECENT LITERATURE.

CHARLES SCRIBNER'S SONS, NEW YORK.

The United Church of the United States, by Charles Woodruff Shields, Professor in Princeton University. 8vo. pp. 285.

One of the most ardent and one of the most able champions of Church Union in this country is Prof. Shields of Princeton. For more than thirty years he has been writing in the interests of catholicity and fraternity, the subject growing in importance to his mind until, as is wont to be the case with reformers, his heart sometimes gets the better of his judgment. Certainly the thought of including the Greek and Latin communions in any scheme of Church Unity, is in the highest degree Utopian and illusory. As long as Rome holds to the dogma of an infallible church her union with Protestants is impossible, and were Rome to surrender that it would be the end of Rome.

However, what Dr. Shields has to say on the subject deserves and will command the widest attention. He gives a broad and intelligent view of the situation. No one can read these essays without profit. They touch many points, and illumine many phases of "the chief Christian problem of our age." It is, in fact, not unlikely that what to the author are subordinate questions, such as worship and creeds, may through his enlightened discussion of them, come in the reader's mind to an overshadowing prominence.

Lutherans will especially ponder ideas like this, "the first step toward true church unity must be liturgical rather than doctrinal or strictly ecclesiastical. Christians who differ cannot begin to agree until they come together in the region of devout feeling and are thus predisposed to brotherly concord." Whole pages appear to have been written to meet the liturgical situation in our General Synod. "New-made liturgies or patchwork services" are repudiated. "Such expedients proceed upon a misconception of the true liturgic ideal as an historical growth and flower of the piety of the whole church in all lands and ages." "A liturgy is a system for both ministers and people, of fixed forms of prayer and praise, of methodically reading the Holy Scriptures, etc." "Such a system cannot be made by one man, in a day. To attempt it would be to set at nought the wisdom of eighteen centuries of Christian worship."

Our readers will also find it interesting to learn from a Presbyterian scholar the origin of some of the forms in use by them, and possibly

before they know it they will stumble on the essential parts of the Common Service.

We have not for some time read a volume whose careful study is calculated to produce more wholesome results throughout the churches of our land.

E. J. W.

AMERICAN LUTHERAN PUBLICATION BOARD, CHICAGO.

The Theatre. By William Dallman. pp. 112.

In the form of a dialogue with several young people the author disposes quite effectually of the arguments cited in behalf of the theatre. This is followed by an array of startling testimonies against it, and this in turn by Bible proofs, and anecdotes. A careful reading of these clear and sober pages will likely convince Christians that they ought not to patronize the theatre and that it is no place for their young people to seek amusement. This little work merits the widest circulation.

E. J. W.

T. AND T. CLARK, EDINBURG.

Imported by Charles Scribner's Sons, New York.

From the Exile to the Advent. By Rev. William Fairweather, M. A. 12mo. pp. 210. 80 cts.

It is a great satisfaction to be able to commend a work like this unreservedly to Sunday-school librarians, and in fact to all students of the Holy Scriptures. It belongs to the "Bible-Class Handbook Series," and it is in every way worthy of that distinction. It deals with a period of momentous interest in the history of our religion, and brings out in strong lines the part played by Nebuchadnezzar, by Cyrus, by Alexander and by Cæsar in preparing the way for Him who is Lord of all. The significance of the Exile for the development of the Kingdom, the contact and conflict of Judaism with Hellenism, the story of the Diaspora, the power of the Pharisees, the reign of Herod, &c., are portrayed in popular and reverent form rather than with a critical interest, and the student who has not heretofore acquainted himself with the four centuries preceding the Christian era, must rise from the perusal of this little volume with humiliation over his ignorance and with amazement at the mighty and unerring sweep of Providence in bringing about the fulness of time.

E. J. W.

From the same publishers, through the same importers, we have Vol. IV. of Hefele's

History of the Councils of the Church, from the Original Documents.

Translated from the German with the author's approbation, and edited by William R. Clark, M. A., Hon. LL. D., etc., etc., Professor of Philosophy in Trinity College, Toronto. pp. 498. \$4.50.

Scientific scholarship will never be able to repay its debt to the liberal Tübingen Roman Catholic for this invaluable contribution to the History of the Councils. Schaff calls it a history of Latin Christianity,

and "one of the greatest books of modern times." A knowledge of Church History without an acquaintance with the great Councils which formulated the doctrines and canons of the Ecumenical Church, would be exceedingly deficient, and for a thoroughly learned and reliable treatment of the vast subject Hefele is unquestionably the greatest authority.

Vol. IV. covers the period from A. D. 451 to A. D. 680, Vol. III. having been confined to the Councils of Ephesus and Chalcedon, 431-451. Students of the Councils may experience a relaxation of interest when they have passed the memorable decision of Chalcedon, but no searcher after historic truth can be indifferent to the continuous doctrinal development of the Church, and he will find the principal controversy detailed in the present volume, that of The Three Chapters, full of instruction in many ways. Nor can his curiosity fail to be stimulated as he sees such headings as "Irish Synods under Patrick," "Two British Synods A. D. 513 and 516," "The Frankish Synods about the middle of the Sixth Century," "Synods at Arles on the Doctrine of Grace, 475-480," etc., etc., even if on turning to the places indicated his desire for information is not fully gratified.

The translator informs us that a fifth volume will bring the work to the close of the seventh Council, the last acknowledged as ecumenical by the whole Church. "The publication of this final volume of the English translation must depend upon the demand for that which is now issued"—in regard to which there ought to be no uncertainty. A copious Index adds a valuable feature.

E. J. W.

Introduction to the New Testament. By F. Godet, D. D. Particular Introduction. I. The Epistles of St. Paul. Translated from the French by William Afflick, B. D. 8vo. pp. 621. \$4.50 net.

Among the few safe, sound and solid biblical writers whose works come to us from the Continent, Prof. Godet holds admittedly a foremost rank. He still possesses the whole New Testament, and while certainly abreast of the age in critical scholarship, he has not succumbed to the critical skepticism which rules the hour with the iron tyranny of fashion. We have not been partial to his commentaries, though we know the high rank they hold, but in the department of Introduction he strikes us as a master.

The present work is the fruit of the teaching of forty years, during which each alternate year has always been devoted to the Particular Introduction to the New Testament, the other to the General Introduction. On each repetition of this course it has been more or less completely revised, and the author's views, he confesses, have often been modified. "At the same time, in this ever-renewed labor, the general lines have only become more deeply engraved and gained from one course to another the value of a more self-conscious conviction." The student is constantly impressed with the sincerity and depth of the author's con-

victions, and with his enlightened appreciation of the divine and saving import of these apostolic writings. He sees a master hand serving as guide through the vexed problems of their authorship, and he is persuaded that the heart which moves it has felt the power of their truth.

While frankly and faithfully presenting the various conflicting opinions of New Testament critics respecting the origin of the epistles traversed, Dr. Godet does not pose as a neutral. "Absolute neutrality can be required of him who commences the study of a question, but not of him who finishes it." He bravely testifies: "It is because a sincere examination has brought me to certain results, because these results appear to me not only true but useful to the Church, and because I desire to impart them to all those who can exert an influence on her progress, professors or pastors, students or laymen, that I have taken up the pen."

He inclines to the theory, admitted even by Renan, of the liberation of the apostle after the two years' captivity spoken of in the end of the Acts, and of an interval of several years between that captivity and the apostle's death, an interval of freedom and activity, to which he assigns the three Pastoral Epistles. His absolute silence regarding the Epistle to the Hebrews is conclusive of the author's judgment relative to its Pauline origin.

The space given to the exposition of the contents of the Epistles will without doubt meet with hearty approval. It is important, before betaking oneself to the critical study of a book, to put oneself in direct contact with the book itself. Familiarity with the subject treated is well-nigh the weightiest moment in reaching a just decision as to authorship.

Evangelical and devotional, marked by good sense, clear style and trenchant argument, this is a work that peculiarly and emphatically commends itself to American ministers and students, and the reviewer has no hesitancy in assuring his readers that they will find it an invaluable addition to their libraries. Such books are expensive, but a volume of this character outweighs a score of popular publications made up of platitudes or superficial criticisms, which constitute the average ministerial library.

Vol. II. on the Gospels and Acts, and Vol. III. on the Catholic Epistles and the Apocalypse, are to follow in the near future, if the venerated author's life is spared, for which let earnest prayers be made to God.

E. J. W.

Sources of New Testament Greek, or the Influence of the Septuagint on the Vocabulary of the New Testament by the Rev. H. A. A. Kennedy, M. A., D. Sc. pp. 169. \$2.00.

This is the work of a specialist, and will be useful to special students of the Greek Testament. The Septuagint, that is, the Alexandrian translation of the Old Testament, undoubtedly prepared the way for

the composition of the New Testament in Greek. The Greek language, first popularized and moulded into a common dialect, was carried to Egypt, where it was more or less orientalized and made the vehicle for the divine revelation. The Septuagint became the bible of the Hebrew people both in and out of Palestine. Its language was a Hebraized Greek. Through it, largely, the Jews learned the religion of their fathers. When Christ and the apostles quote or refer to the Old Testament, they do it chiefly through the Septuagint version. This book proves that the idioms of the New Testament are very like those of the Septuagint, and that the latter furnished a very large part of the vocabulary of the former.

According to our author "the predominant features in its vocabulary are—

(a) The creation of a theological terminology rendered necessary by the original of which it is a translation; and

(b) The expression in Greek form of special Jewish conceptions and customs due to the same cause."

This vocabulary was used in making known the deep thoughts introduced by Christianity. It is chiefly the language of the people, but it moves in a higher plane than that occupied by the Septuagint.

All this makes it important that the student of the New Testament should acquaint himself well with the Septuagint. We know of no book which will so materially assist in this respect as the one before us. But like every other valuable book, it must be studied rather than read. Its value does not lie on the surface.

J. W. R.

The Messiah of the Apostles, by Charles Augustus Briggs, D. D. 1895. pp. 562. \$3.00.

This is the third volume in a series of Messianic studies by the distinguished author. As a contribution to Biblical Theology it deserves a prominent place. Beginning with the Acts of the Apostles the author takes up the Messianic material furnished by the Apostles in the Epistles and in the Apocalypse, and makes it the subject of exegetical treatment. There is apparently no effort to seek hidden meanings, or to obscure the plain teaching of the Word, nor is any attempt made to reconcile seeming discrepancies in the apostolic teaching. This belongs to systematic theology.

Having read a large part of the book, we find nothing which stands in opposition to the consensus of orthodox Protestant theology. His comment on Acts 2:38: "Repent ye, and be baptized every one of you in the name of Jesus Messiah unto the remission of your sins; and ye shall receive the gift of the Holy Ghost," would hardly give offence either in Presbyterian or Lutheran circles: "Repentance and Baptism open the gates of the kingdom here, as faith and baptism in the apostolic commission, and regeneration by the water and the Spirit in the Messiah's word to Nicodemus. And so three thousand repented and

were baptized; they received the gift of the Spirit and entered the kingdom. About Peter, the eleven, and the original five hundred, three thousand living stones were placed; and the temple of God rose many courses on this first day of the Messianic age." We are very sure that Dr. Briggs would never have been prosecuted for heresy on account of anything we have read in this book. The deity of Christ, and the deity of the Holy Ghost are clearly recognized as a part of the apostolic teaching. Justification is what is accomplished on the divine side in the presence of God through the righteous name of Christ. Sanctification is the consecration of the baptized to Christ.

The exegesis is condensed, but clear and practical. Only results are given; yet the author shows that he is entirely familiar with the most elaborate processes of Germanic scholarship. The tone is pious and reverent. The work may be read even as a book of devotion. The preacher will find a much larger amount of usable homiletical material than is usually afforded by the best commentaries. Without venturing to endorse every view, especially not all that is said about the descent into Hades, we nevertheless commend the book as a fresh and independent attempt to exhibit the doctrine of Jesus Christ as it stood in the minds of the different apostles. When the learned author shall have completed the two remaining volumes of the series as proposed, the whole will furnish a valuable addition to christological science. There is no doubt that Christ is the great theological problem of to-day. We cannot have too much written about him, as every book written in the spirit of the one before us will assist in understanding his person and work.

J. W. R.

LUTHERAN PUBLICATION SOCIETY, PHILADELPHIA.

Ancient and Historic Landmarks in the Lebanon Valley. By Rev. P. C. Croll. pp. 334. \$1.50.

Mr. Croll is well known in the Church as wielding the pen of a ready writer. This book will add to his well-earned reputation. Here in the beautiful Lebanon Valley he has found a rich mine which had escaped the notice of other chroniclers. In noting the beginnings of things, in recording "the simple annals of the poor" and in describing the estate of the rich, the author is equally at home. The book is not a compilation from the researches of other men. The author has seen the old churches and manors, the green valleys and high mountains, which he pictures so graphically. With his own eyes he has looked on the old gravestones, has deciphered their half obliterated inscriptions, and has reproduced many a genuine bit of poetry in "Pennsylvania Dutch," which else had been forgotten and lost.

The composition has the freshness and picturesqueness which is imparted alone by living contact with the subject. The churches, both Lutheran and Reformed, claim the larger share of the writer's interest. While he is justly enthusiastic for his own Church, he is fair and im-

partial in his recital of the story of the Reformed. As a contribution to local history we know of nothing more interesting and valuable to those who would cherish the memory and know the deeds of the sturdy men and women whose industry changed what once was a wilderness into a garden spot; whose piety reared and consecrated the house of God; and whose integrity was left as a rich heir-loom to posterity.

We hope the author will try his hand on other fields of local history, and that his success will encourage others to gather together and record in a book the ancient and historic landmarks in many another valley in our country. The book before us ought to find readers in every home in the region which it so charmingly describes.

J. W. R.

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA.

Papers and Addresses of Martin B. Anderson, LL. D. Edited by William C. Morey, Ph. D. Two Volumes. pp. xii., 285, 287.

The scope of these two fine volumes is so well and fully stated in the classification given by Dr. Morey in the preface, that we extract that part of it:

For convenience, these writings have been arranged into five somewhat distinct groups, as follows: 1. Educational Papers and Addresses, which set forth his theories of higher education, his various ideas as to the scope of liberal learning, and his views as to the relation of higher education to the State and the Church. 2. Commencement Addresses, which reveal with words of impressive eloquence the profound interest that he felt in his students, and which illustrate in many ways the ethical principles that should control the scholars life. 3. Religious Papers and Addresses, which show especially his great interest in missions, his liberal and discriminating views regarding the relation between science and religion, and also his intense conviction that Christianity should be regarded not as a curiosity wrought system of metaphysical theories, but as the divinely appointed way of life, and that practical and philanthropic purposes should give tone and direction to all religious thought and activity. 4. Philosophical and Scientific Papers, which illustrate more than his other writings the character and extent of his scholarship, dealing as they do with subjects in which he was most interested when his mind was withdrawn from the cares of administration and the problems of practical life. 5. Miscellaneous Papers and Addresses, which show in several ways his intellectual contact with his fellowmen, whether as a speaker on commemorative occasions, or as a public counsellor in influencing the economic policy of the State.

All the subjects embraced in these two books are treated with great thoroughness and care. In many of them Dr. Anderson used all the resources of his great scholarship, revealing in them, too, how great and profound that scholarship was. Among his educational papers we give the palm to the one on "The University of the Nineteenth Century,"

though all are characterized by unusual excellence. Among his philosophical papers special mention is due to the one read before the American Social Science Association, in 1879 on "Christianity and the Common Law." But why select or discriminate when all are so good? They make two very attractive volumes—attractive in every way, whether we refer to the author's or the publisher's work. He who reads them will cheerfully concede to President Anderson, of Rochester University, an enviable place among our leading American College Presidents.

How Christ Came to Church. The Pastor's Dream. A Spiritual Autobiography. By A. J. Gordon, D. D. With the Life-story, and the Dream as Interpreting the Man. By A. T. Pierson, D. D. pp. 122.

This little book tells of a life of most intimate fellowship with the Christ and his Spirit. Would that such a life were less exceptional! The title of the book is based on a dream that Dr. Gordon had, while pastor in Boston, in which, at a Sunday service, he saw a stranger enter the church, and who, he was afterwards told, was Jesus of Nazareth. This leads him to some searching questions as to the character of his preaching in such a presence, what the Master thought of the worship, the contributions, the church edifice and its furnishings, etc. The dream seems to have had a remarkable influence on his whole life, singularly molding it and stimulating it to greater and greater consecration. Dr. Pierson, in the third part of the book, on "The Dream as Interpreting the Man," gives an affectionate, earnest, even enthusiastic portrayal of Dr. Gordon's self-sacrificing devotion, and finds him a model servant of the Master and a pattern for every pastor. Richly gifted intellectually, yet the plaudits of men, which were won by his brilliancy of mind, instead of proving a temptation and diverting him from his appointed work, only stimulated him to greater watchfulness over self and prayer for divine aid in his path of duty. The fact that he was so impressed by a dream adds a special interest.

Spring Blossoms. By Mary Lowe Dickinson.

This little story is designed especially for the Easter-tide, but its lesson of love is just as well suited to any other season. It is a tale of tenderness and sympathy found under a cold and unlovely exterior, and, as so often, we fail to look beneath the surface for sterling qualities, its teaching is suggestive and helpful. Its writer is the General Secretary of the King's Daughters. The book is beautifully bound in illuminated covers and artistically printed and illustrated.

CHRISTIAN LITERATURE COMPANY, NEW YORK.

The Lutheran Commentary. A Plain Exposition of the Holy Scriptures of the New Testament. By Scholars of the Lutheran Church in America. Edited by Henry Eyster Jacobs. Vols. I and II, Annota-

tions on the Gospel according to St. Matthew. By Charles F. Schaeffer, D. D. Vol. I, Matt. I-xv, pp. 384; Vol. II, Matt. xvi-xxviii, pp. 416.

One of the gratifying indications of our Church's progress is the increased and increasing demand for Lutheran literature. In recent years, books on Lutheran history and doctrine have met with a specially wide and ready sale. Publishers and sellers testify to this. Our own experience, too, shows that this demand is not confined within the limits of our own Church. Readers of other churches, as well as those having no ecclesiastical relations at all, have recognized the fact that the Lutherans are no longer a feeble folk, and have become eager to know more about us and our teachings. Within the last half dozen years there have been more calls for complete sets of the LUTHERAN QUARTERLY, on the part of theological and general libraries of generous endowment, than for a score of years before. These calls have come from various quarters but specially from New England. The old *Evangelical Review*, the predecessor of the QUARTERLY, is also included in this demand. Several sets have been furnished to libraries by us within the last few months.

We take it that the publication of the Lutheran Commentary, now being issued by the Christian Literature Company, is in recognition of a call for it. With them it is, no doubt, mainly a matter of business. Their business ken perceived a demand, and their business sense has led them to supply it. Hence Dr. Jacobs, the editor, can begin his introduction to the Commentary thus: "The Lutheran Commentary owes its name, as well as its suggestion, to the enterprising firm that publishes it." The state of the case is about this: The publishers of the "American Church History Series" found that Vol. IV, on the Lutherans, was meeting with a ready sale. These Lutherans, they infer, are ready buyers of good Lutheran books. Why not give them a commentary on the New Testament by some of their leading scholars? The announcement is made that such a commentary will be published and subscriptions for it are solicited. We shall not be surprised to hear that many are taking it.

To those who knew Dr. C. F. Schaeffer, either personally or through his work, his name as the author of these two volumes on Matthew will be an adequate assurance of their worth. Scholarly, he prepared a work that evinces scholarship throughout; spiritually-minded, we have here the mind of the Spirit set forth in a way that is exceptional; clear in his own views, there is a clearness of presentation, on every page, that will leave the reader in no doubt as to his meaning.

The Commentary, on the title-page, is called "a plain exposition," and plain these two volumes are — plain, however, without lacking depth or thoroughness. As the author died more than fifteen years ago, there is an absence of the lines of some recent discussion, and yet we

hardly think that this loss will be regretted. The editor, in his introduction, well says: "The author with his characteristic painstaking accuracy had mastered the literature of the subject down to the period at which he wrote. Nor can we find in more recent literature any substantial additions to what he has given. Many more recent discussions, notwithstanding their pretensions, do little more than run around a circle, one generation of scholars completely undoing the work of their immediate predecessors. It is remarkable how thoroughly the judgment of Dr. Schæffer has anticipated not only the changes in translation made by the Revised Version, but also the results attained by most recent scholars."

We give a special welcome to "The Lutheran Commentary." It will not only enrich our Lutheran literature but enrich it along one of the best (we will say best) line that could have been chosen. In scanning the list of names selected for the future volumes, we have no misgivings as to the excellence of the whole work. Like these on Matthew they will be Lutheran, for it is a Lutheran Commentary, but not obtrusively so. When finished, a long felt want will have been met, and the Lutheran Christian, be he clergyman or layman, will place no mean value upon the shelf in his library upon which this Commentary rests.

THOMAS WHITTAKER, NEW YORK.

Sermon Stuff. Second Series. By S. D. McConnell, D. D., Rector of St. Stephen's Church, Philadelphia. pp. 228.

Here we have sixty-five outlines of sermons prepared by Dr. McConnell, one of Philadelphia's bright preachers. They are published with the thought, no doubt, that other preachers will seek some help from them in preparing sermons. We question, however, whether one man can prepare a satisfactory outline for another man's sermon. It is reasonable that each mind must develop a text for itself and follow its own line of treatment, if it is to present Scripture in the most effective way; and, although that line of treatment may not be the best that can be given, it is better than any other for that particular mind.

But, apart from the fact that one man cannot work well with another man's sermon-plan, we are not very favorably impressed with these sketches. Some of the points do not belong to the text, others are altogether fanciful, and the sketches as a whole seem to be made in utter disregard of both homiletics and logic. There are found many thoughts striking enough in themselves, but they lack coherence.

We fail, too, to find the atonement given its proper place and prominence under texts that bear directly on it. We do not mean that Christ is not found in these outlines, but it is mainly Christ the Teacher and Example rather than Christ the Redeemer. Dr. McConnell speaks of the "Fall" of man as a 'vulgar notion,' hence no need for redemption. There is enough of the gospel of morality and humanitarianism but

very little of the Gospel of Salvation. As Dr. McConnell has such a reputation as a brilliant preacher we regret that we cannot find more in his "Sermon Stuff" to commend.

CONCORDIA PUBLISHING HOUSE, ST. LOUIS.

Adrift on the Sea, and Three English Seamen.

These are the second and third volumes of the Concordia Pastime Library, a series of small English books published by the Missouri Synod Publishing House. Such a series is a recognition of the growing demand for English literature among the youth of German families. These contributions to the series are sprightly, interesting and full of instruction, and will not fail of appreciation among those for whom they have been prepared.

PERIODICALS.

The Atlantic Monthly for July is fully up to the high standard of this excellent magazine. A Singular Life, which is now holding the attention of many readers, grows in interest in this number. It alone is attraction enough for the admirers of its writer, Elizabeth Stuart Phelps. This number contains papers on The Ship of State and the Stroke of Fate; An Architect's Vacation; A Philosopher with an Eye for Beauty; A Talk over Autographs; Beautiful and Brave was He; The Childhood of a French "Macon;" The Elizabethan Sea Kings and A National Transportation Department. The Seats of the Mighty is a serial of unusual merit, and the book reviews are choice, as they always are.

The Century for July opens with a paper on American Rural Festivals. It, like a number of the contributions to this number is finely illustrated. Books in Paper Covers; Bryant and the Berkshire Hills; Life of Napoleon Bonaparte; Tribulations of a Cheerful Giver; The Future of War; A Japanese Life of General Grant; Personal Memories of Robert Louis Stevenson; Picturing the Planets; Two Vice-Presidents; Daniel Webster against Napoleon, are the titles of some of the papers. F. Marion Crawford's serial is thrilling in interest and the other fiction in this number is of a high order.

The July number of *Harper's Monthly* from cover to cover is full of choice papers, stories, poems and fine illustrations. Some Imaginative Types in American Art; In the Garden of China; The German Struggle for Liberty; Bear-chasing in the Rocky Mountains; Where Charity Begins; Americans in Paris; and The University of Pennsylvania are the leading papers. Annie Towsey's Little Game is an especially bright story, as is Rosamond's Romance. Personal Recollections of Joan of Arc is a serial of historical interest and well written.

St. Nicholas for July is full enough of fun, of interest, of instruction—comprising stories, letters, puzzles, poems, pictures—to satisfy the most eager youthful reader. The serials—Jack Ballister's Fortunes,

Teddy and Carrots, A Boy of the First Empire, and Rhymes of the States—have entertaining installments. The papers on John Greenleaf Whittier, and Oliver Goldsmith and Fiddleback are written in a style that will interest young readers in our great writers. The artists have done much for this number, but *At the Circus* and *In July* have had special effort bestowed upon them.

An article on Soups is the initial paper in the *July Table Talk*. Following this is a chapter on Infant Feeding; Housekeepers' Inquiries and Their Replies; The New Bill of Fare; New Menus for July; A Cup of Tea with Thomas Carlyle; directions for making A Wash Lamp Shade. Fashionable Luncheon and Tea Toilets discusses summer costumes, the bicyclist's outfit, complimentary mourning, and hints about buttons, etc., etc. It is a number that the truly domestic woman will not want to do without.

The special features of the *Review of Reviews* for July are (1) Wall Street and the Credit of the Government,—a sketch of men and methods in the domain of "high finance," by Albert C. Stevens; (2) The Political Leaders of New South Wales, a picturesque description of Sir Henry Parkes, and of other Australian statesmen, by J. Tighe Ryan; and (3) Mexico as the Cradle of Man's Primitive Traditions,—an account of explorations in Yucatan, with Dr. le Plongeon's interpretations of Mayax hieroglyphics. All three are well illustrated. The regular departments are replete with interest.

The following sonnet is dedicated to William M. Reynolds, D. D., at one time an editor of the *Evangelical Review*, and we take pleasure in giving it a place in the QUARTERLY.—ED.

INHERITANCE.

SONNET IN MEMORY OF WM M R.

Poor, struggling youth, who gladly toils alone
 To win and hold the key of knowledge dear!
 Humbly he knocks at Wisdom's gates of stone
 That open not till on their sides appear,
 Carved by his hands, two rugged figures clear
 Of Industry and Patience fully grown;
 And whence at last admitted to be shown
 The glories of the inner court, the fear
 Of falling back from vantage gained lends strength
 To struggle bravely always: and, at length,
 When all life's tasks are done, he leaves his heirs
 This best inheritance—the impulse strong
 That leads them onward, though the way be long,
 Knowing all lists are free to him that dares.

—Elizabeth K. Reynolds.

WANTED—by the Editor of the QUARTERLY, copies of Jan. and Apr. '90 and Jan. '92 of this Review. Any one having any or all of these to spare will kindly address

PHILIP M. BIKLE,
 Gettysburg, Pa.

THE
QUARTERLY REVIEW
OF
THE EVANGELICAL LUTHERAN CHURCH.
OCTOBER, 1895.

ARTICLE I.

CHRISTIAN WORSHIP—ITS SPIRIT AND ITS FORMS.

LECTURE ON THE BAUGHER FOUNDATION, DELIVERED MAY 27, 1895, IN THE
THEOLOGICAL SEMINARY, GETTYSBURG, PA.

BY J. C. KOLLER, D. D.

The petulant inquiry of the young clergyman whether a lecture on "Christian Worship" in the Gettysburg Seminary were not "carrying coals to Newcastle" finds a reasonable answer in the very nature of the case. A distinction can be drawn between pure liturgiology—as the English say—and the science of

NOTE.—The lecturer is indebted for many helpful suggestions chiefly to the following works; only the names of the authors being referred to in the body of the lecture:

Theodosius Harnack: "Liturgics" in Zöckler's *Encyclopaedia of Practical Theology*; Kliefoth: "Treatise on Liturgics"; Pressense: "The Ancient World and Christianity"; Dr. John Hall: "The True Worship of God"; Dr. Daniel Merriman: "The Christian Year"; Dr. Theodore Zahn: "The Adoration of Jesus"; Achelis: "Practical Theology"; Beyschlag: "New Testament Theology"; Dr. H. A. Koestlin: "Christian Worship"; Dr. Herman Hering: "Introduction to Liturgical Studies"; Dr. Karl Köhler: "Congregational Worship"; Rev. Ralph Williams: "The Aesthetic Taste of the Day and the Public Worship of the Church"; Canon Luckock: "The Divine Liturgy"; William Durandus: "Symbolism"; Dr. Paul Kleinert: "The New Prussian Agende"; Dr. George Rietschel: "Congregational Worship in Spirit and in Truth"; S. Baring-Gould: "Our Inheritance."

worship in general, since the former implies substantially a discussion alone of the standing forms of the religious cultus, whilst the latter comprehends its universal theory and application.

The importance of this distinction Kliefoth emphasizes as follows: "The church service demands that there be special instruction given in our seminaries on Christian worship, in order that the coming teachers in our congregations may learn direct from the pastorates how to prize and adapt the Agende in their future pastoral relations and teach its essential portions in the schools of the Church. Thus there will be cultivated a living tradition from generation to generation in regard to the divine service.."

Viewed from this standpoint the interesting theme under discussion belongs to the ministry in the field as well as to the domain of the class room. The form and conduct of worship is not an evolvment of some eminent professor—though men like Spitta and autocrats generally act on that presumption, nor yet is it the result of adverse and destructive criticism—though that is all self-complacent discussion furnishes the Church; it is rather the fruitful outgrowth of the religious life in the congregations—the divinely inspired instinct of the human race which has been brought to a cultured development among all believers in Christ. Its presence is as realistic in the churches as it is in the schools.

There are doubtless those among us who are puzzled at times about a proper attitude toward the changing forms which mark the transitions of this restless age, but when we remember that the history of divine worship reaches back at least to the incipient life of Christianity our uncertainty disappears; when we realize the significance of that unchanging continuity according to which our forefathers worshiped God and under what trials and difficulties, there is a clear suggestion of congregational interest; and when we behold the marvelous development from the small seed to the mighty tree, the question whether we should criticise or adopt the methods of the professional liturgiologists sinks into insignificance aside of the intensely practical interests

involved. It may thus become profitable to discuss "Christian Worship, its Spirit and its Forms" by trying to break through the historian's fetters and reach some lessons from pastoral experience.

THE FOUNDATIONS.

The conditions of this lectureship call for a restatement of the foundations on which Christian worship rests. The standard definition is as follows: "Worship is specifically the reverence and homage which is or ought to be paid to God or a deity—adoration, sacrifice, praise, prayer, thanksgiving or other devotional acts performed in honor of the Supreme Being or a god as part of religion."* Worship is accordingly rooted into the universal consciousness. It is one of the Creator's primeval gifts to the human race, as it is one of the intuitive elements of human association with invisible powers. Lord Bacon believed that "mankind are not simply content with mock-worship but also impose and father it upon him, as if he had chosen or ordained it." Like the thread of gold woven into the costly cloth, sometimes invisible but never entirely absent, this universal evidence of the divine presence among man's intuitions is never totally obscured. In the spiritual outreaches of even the most degraded people the voice of worship is never silenced. At the organization of the Abrahamic church it remained, along with faith, among the religious ideas of the fire-worshipers in Mesopotamia. Perhaps its most pathetic form appears in the ancestor-worship of the ancient savages, which remains to-day the national religion of China. "It springs," as says Pressense, "out of the universal faith of its devotees in the persistence of the human personality beyond the present life." With them terrestrial worship is a repetition of the celestial. "The gods have made the heavenly sacrifice and have taught it to men." It was either a dim yet supernatural adumbration in the soul of the worshiper of honors due a Supreme Being or a prophetic construction, according to his apprehension, of celestial employment. In either case there is the shadowy thought of a re-

*Century Dictionary.

vealed relation between the human and the divine. It is a heathen testimony to the remarkable similarity between the magnificent temple service and that inexpressibly glorious worship of the Apocalypse. Jehovah himself imparted the elementary ideas; then regulated the forms in accordance with the orderly and capable developments from Genesis to Revelation, from the time when men first began to call on the name of the Lord until St. John drew aside the veil and disclosed the grand chorus of ten thousand times ten thousand and thousands of thousands. But a comparison between the infinitely exalted worship of the Redeemer and any heathen cultus—the Phœnician, for instance—shows the vast superiority of the simplest Christian forms of devotion over the most advanced in heathendom. Think of the Jewish women worshiping the risen Christ and then of those cultured Grecian matrons offering their oblations at the tomb of Adonis. You compare the silent joy, the exalted purity, the quickened hope, the sublime reverence of the one with the passionate and noisy lamentation, extravagant religious demonstrations, and the vile abandonment of every vestige of nobility to the demands of a naturalistic religion.

Accordingly the foundation of Christian worship is the personality of Jesus Christ, that is to say his glorification resulting in the believer's edification. It is the rightful homage due to the God-man. It needs to be as far away from a mere devotion to a "magnified and Christianized Roman emperor" as it is from the subjective recognition of Jesus as a mere spiritual presence. Our worship is comprehended in the doctrinal statement of the divine-human personality of the Redeemer. The only key which sounds the true music of the worshiping congregation is the adoration of God's son, who is the offspring of the Virgin Mary. "In the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and every tongue should confess that Jesus Christ is Lord to the glory of God the Father."* Everyone of the New Testament writers adds testimony to this fundamental truth. A prominent Buddhist declares that Buddhism could remain es-

*Phil. 2 : 10.

essentially what it is even were Buddha to be eliminated from it. But what would Christianity be without Christ? Bengel maintains that *tota religio ad adoratio nem reduci potest*—the whole of religion can be reduced to worship. "We must above all things hold fast to the fact that worship does not originate in itself but springs alone from the revelation of the Father in Jesus Christ," says Rietschel of Leipzig. Upon that foundation is the church service established and not upon the psychological needs of the congregation. Whilst therefore Christian worship is not to be considered the bearer of salvation—as a meritorious act in the system of human redemption, we are never to forget that Lutheran principles allow no antagonism between the doctrinal teaching and cultus. Both the teaching and the worship are Christo-centric; they take the Christian-Year as the invaluable medium of ordering and entirely the safest method of keeping the life of the Church—the life of the soul in vital connection with the life of Christ.

The Advent calls for preparation to witness his coming—and that rationally begins the historic teaching. Christmas-tide ushers in the incarnation glory of the divine child and that is the season now almost universally observed as a salient point in Christian truth. Immediately afterwards follows Epiphany—the revelation of the gospel to the Gentiles. The short interval between this manifestation of the Divine light and the forty days' temptation in the wilderness brings us to the Lenten season with its commemoration of the Lord's victory over the archfiend and the believer's self-denying penitence. Thus the Christian Church is to be fitted for the solemnities of Holy Week with the trial, death, burial, resurrection of the blessed Redeemer. Then after forty days' contemplation of truths clustering round the risen Christ comes the Ascension, and Whitsunday closes the first half of the Christian year. Then the solid foundations of the historic religion are finished by setting in place the cornerstone of the orthodox faith on Trinity Sunday. During the second half of the Christian-Year the emphasis rests upon the presentation of those ethical and spiritual sides of our religion which end in Christian duties, privileges and attainments sup-

plemented by the eschatology of the gospel. Thus the Christian-Year fixes attention upon the Master himself, his life and work rather than upon theories about him. It promotes the spirit of reverence, is favorable to the enlargement of thought and sympathy, and is a perpetual object lesson to the young. As Bishop Coxe says: "It is the majestic system of claiming all time for Christ, and filling every day in every year with his name and worship."

Here we are brought face to face with the receptivity and activity of genuine Christian worship—the relation between these two and their distinction. Paul reminded the Galatians that "they who are of faith are blessed with faithful Abraham." Faith is the capacity of receiving and faithfulness the power of giving. By faith we take whatever God will give and by faithfulness we give whatever God will take. Some call these two elementary factors the esoteric and the exoteric;* others call them the human and the divine.† Others prefer to insist that they are the *sacramental* and the *sacrificial*;‡ that they specify what God gives in an act of worship and what man gives in return. The terms of the distinction are immaterial; but the contents are emphatic. There is the proclamation of the word of God and the administration of the sacraments on the divine side, and on the human side confession, prayer, praise and thanksgiving. These two factors are distinguished in every orthodox church service from the German Mass of 1526 to the revised Prussian Agende of 1894. In his discussion of the latter before the Pastoral Conference of Saxony, September 20, 1894, Dr. Rietschel calls the two factors *momenta*: first, God's manifestation of himself to the believer, and second, the believer's adoration of God in spirit and in truth. He cites for authority Luther, who, at the dedication of the church in Torgau, declared briefly and classically that nothing else should transpire in this sanctuary than that our dear Lord himself should speak with us through his holy word, and we again should speak with him through praise and prayer." On numerous occasions the great

*Koestlin. †Horn. ‡Harnack.

reformer expresses himself likewise that these two parts are essentially bound together, for in the first—namely, the word and the sacraments—the congregation receives the enrichment of the inner life, which she reciprocates through prayer and thanksgiving. These two elements do not imply imaginary or wished for blessings but the real and substantial. Hence Achelis defines congregational worship as the “intercourse of Christ’s people, as such, with God in what they have received from God through his word and what they give to God through thanksgiving, praise, supplication and offering.” The difference between private and public worship is therefore clearly apparent. In the silent chamber or at the family altar no ecclesiastical dictation or synodical power can circumscribe my individual freedom, but I cease to be an autocrat and become an integral part of the great congregation when I appear before the Lord in his holy temple. Therefore in the sanctuary, preaching and the administration of the holy supper become the two leading points of the service.

Harnack quotes Luther as recognizing the word of God to be the central and all dominating element in the Christian cultus—the situation around which everything crystalizes and from which all emanates. “A Christian must know that there is upon earth no holier thing—*kein größeres Heiligthum*—than the word of God.” From the very beginning this has been the essential prerequisite of public worship, and no one would attempt to disparage such an indisputable fact since the sacrament itself is made and blessed and sanctified by it.

But the word is not necessarily its sermonic presentation, as is too often egotistically and erroneously supposed, else a dramatized elevation of the host might be the administration of the Lord’s Supper, and a scientific discussion of modernized novelties might be called preaching the gospel. “Preaching” may be something quite contrary to the word of God, because, as Luther says, it may be utterly devoid of the great proclamation concerning the forgiveness of sin. And, although he insists that where the word of God is not preached it is better that there be no singing or reading or even an assemblage, he points

to the logical conclusion that the central word is pronounced in the absolution and the benediction. The great reformer has perhaps been held responsible for more popular extravagance than his followers should be willing to tolerate. Do they not know that so-called preaching was not one of his beneficent introductions, but giving it the proper tone and its rightful place in the service? In his time there was an abundance of sermons. It was that and the insufferable chanting which so chafed and fretted the noble Princess Palatine who at the court of Louis XIV, had been compelled to renounce her Lutheranism when she became the Duchess of Orleans. It was that very thing which elicited from her such contempt for Romanism and such praise for Martin Luther. Even the grandeur of Bossuet had no attraction for her.*

We might as well admit that the sermon can receive undue exaltation in the worship of God. A well known pastor† of the Church of England asks: "Who is responsible for the unwarranted magnifying of preaching? Who is authority for this talk about 'going to preaching,' about having been 'at preaching service?'" It is not apostolic to make the sermon the one prominent feature and thrust the idea of pure worship into the background." The very first instance of worship recorded in the New Testament is connected with sacrifice and not with preaching. The wise men from the East were not pulpit worshipers." Even so liberal a Presbyterian as Marcus Dods‡ wants to know whether the gospel religion is a thing that must be constantly talked about. Perhaps the Christian might be better for having less preaching. A brilliant Congregational minister believes that nothing is more certain to narrow the religious culture of the congregation than the continual subordination of its worship to the immediate thought or mood of the minister as preacher.§ "Why did you omit the reading of the scripture lesson?" inquired a pious Lutheran layman of the youthful candidate. "There was not time for that and my sermon." "You should have omitted some of your *stuff* and read

*Saint-Amand: Louis XIV., 174.

†Ralph Williams.

‡Exposition of 1 Corinthians, 318.

§*Andover Review*, Vol. X, 523.

a portion of the word of God." In his review of McCries' "Public Worship of Presbyterian Scotland," the Rev. Dr. W. G. Blaikie expresses the conviction that the day is surely passed when the one object of church going was to hear the sermon.

* * We would fain hope that the enhanced sense of importance now assigned to the exercises that are more strictly, though not exclusively, parts of divine worship, is due to a higher appreciation of Divine fellowship and of the inestimable blessings that flow from the gracious presence of God in his ordinances. The great theologian Luthardt, so often misquoted, says: "To emphasize the sermon exclusively, leads all too readily to forced demands and unnatural mannerisms which are the death of naturalness and the hinderances to activity, or it cultivates a rhetorical virtuosity and a disgusting worship of the person of the preacher with all the questionable consequences." Says a prominent layman of the Congregational Church: 'More worship; less sermon' as a motto, would express the feeling, not only of many a burdened clergyman, but of his congregation as well." In this change the laity can render more valuable service by sympathetic conference with the pastor. Such differentiation however gives no countenance to sporadic attempts at minimizing the pulpit and magnifying the altar. To adjust the proper relation between the proclamation of God's word and the other portions of the service is of first importance in the exaltation of gospel preaching, sound in the faith, fearless, hopeful—preaching which is the result of study as if there were no divine help and which appears in the pulpit as if it were the spontaneous outburst of the divine inspiration. "If any man speaketh, speaking as it were the oracles of God."*

But the sacrificial must grow out of the sacramental. Here the teaching of the divine revelation is unmistakable. God must first give himself and his salvation. "By the grace of God I am what I am." God must first communicate his blessings to man through the means of grace before man can gratefully recognize his benefactions. He must first treat with man ac-

* 1 Peter 4 : 11.

according to the principles of reconciliation and sanctification before man as reconciled and sanctified can render acceptable service before him. Such is the statement of a very high-church Lutheran,* and the statement is none the less evangelical.

Hence the fundamental conception and the practical application of the Christian cultus differ diametrically between Romanistic and genuinely Protestant tendencies. So Koestlin† maintains and his view is corroborated by all Lutheran expositors. The service in the Roman Catholic Church is made largely what Melancthon very happily pronounces the *videre* at the expense of the *audire*. She makes the sacrificial devotion superior to the sacramental. It is therefore significantly urged by Koestlin: "Let our Evangelical Lutheran worship be not only an *audire* but also a *videre* of our blessed Lord since he speaks to us himself through his holy word and we in turn speak with him through prayer and hymns of praise. In Protestantism the worship of *hearing* comes before that of *seeing*. The attitude of the worshiper is simply spiritual integrity.

There is also a vast distinction to be made between the worship of the Old Testament economy and that of the New.‡ In the temple proper there was no sacrifice as the Christian Church understands it. There was only thanksgiving, supplication, adoration and intercession, and these were distinct from sacrifice. Thus sacrifice was not worship, but only the preparation for worship; until the worshiper was cleansed and reconciled and forgiven in reliance upon his oblations he could not draw near to God. Accordingly the sacrifice with the shedding of blood preceded but did not constitute worship. Such a preparation is no part of the Protestant faith. With Christ's atonement the propitiatory-sacrificial idea was eliminated and the responsive sacrifice instituted. It is claimed that this is the chief element emphasized in the teaching of the Didache. "When Christ had offered one sacrifice for sins he forever sat down on the right hand of God."§ There was no longer a sacrifice *for* sin, but an offering *of* righteousness. To the convert from Ju-

*Kleifoth.

†Christian Worship, 144.

‡Baring-Gould, 353.

§Heb. 10 : 12.

daism to Christianity this thought of a completed sacrifice by the death of Christ had a significance which we are entirely unable to comprehend. The removal of the vain oblation and the substitution of a simple offertory was a very realistic demonstration of religious liberty. The Hebrew brought his offering to obtain salvation. The Christian makes his offering because salvation has freely been obtained for him. It is easily seen why this offertory should date back to the earliest ages of Christianity, and should have become such a prominent feature of the *Agapae*. Uhlhorn in his "Christian Beneficence in the Early Church" tells us that there was an offering of bread and wine for the commonweal down to the time of Tertullian, when it was changed into a money offering because sometimes there would be a superfluity of perishable gifts, if not gluttony. The Offertory also holds its place in every one of the ancient liturgies, from the primitive in the middle of the second century to the Roman in the fifth and sixth. Although the *Agapae* were displaced by the Eucharist as early as the days of St. John we retain the offertory at present even in the form of bread and wine constructively, though in reality furnished by the deacons.* Hence the language of Irenaus: "The oblation of the church which the Lord taught to be offered throughout the whole world is accounted a pure sacrifice with God and acceptable to him."† We worship God also with money. As the Kyrie Eleison, which is as old as Christianity itself, coupled with the Confiteor, has been the strongest argument against saint worship; as the Gloria Patri in connection with the Introit has always actualized the Holy Trinity; as the Gloria in Excelsis bound up with the Apostles' Creed has held the Church to her fundamental faith; so the Offertory accompanied by the General Prayer has ever been the culmination of consecration to God—the zenith of the sacrificial element in divine worship.

Here the glory of evangelical Protestantism breaks forth in the religious service—in *dem Gottesdienst*. In our typical order of service the sacramental and the sacrificial interpenetrate and

*The only church in Christendom where the original practice is maintained is the Milan Cathedral. †Quoted from Luckock.

mutually sustain each other.* According to Kleifoth† the Lutheran service is not a mechanical form but a fundamental principle which differentiates it from every Romanistic tendency whether Zwinglian or Papistical. We may quietly become settled in the firm conviction that there will be no coalition between Lutheranism and Romanism before the fruits of the Reformation have become thoroughly obscured by anti-Christian formalisms. Doctrinally, the Lutheran Church will go to Rome when she repudiates every vestige of Protestantism. Practically, Lutheranism in America will become another name for Romanism when the Vatican is transplanted to Seminary Ridge, and the tiara placed upon the head of our leading theologian.

We believe that Christian worship is nothing else than worship in spirit and in truth.‡ That it is far from a mere silent and contemplative devotion—a simple *Andacht*; that it is not a *prosucha*, or single individual act of prayer, but an actuality of the combined inner human faculties which in outward demonstration alone obtains visible expression. According to our faith it is a worship in spirit—not a *spirituelle* or *geistige* state of the soul—but the human spirit dominated and new-born by the spirit of God, so that, as Luthardt says, “The praying one who worships with the inner nature stands in the spirit of God.” Ours is a worship in truth—not a worship truthful in contradistinction to untruthful—but a worship in Christ Jesus, who is the Truth and the Life—thus the exaltation of God’s glory through Christ by the power of the Holy Ghost. The foundations of our cultus are as immovable as those of our confession.

THE SPIRIT.

Here then the spirit of Christian worship demands special consideration. It is essentially Christlike in its purposes and Protestant in its manifestations. Unless it stands for freedom and broadmindedness throughout Christendom it is not the exaltation of the Triune God nor an edifying agency in the believing congregation. It must of necessity promote the spirit

*Jacobs: The Lutheran Movement in England. †Vol. 4: 87, 101.

‡Rietschel’s argument in the New Prussian Agende.

of liberality, cultivate charity, inspire unity of brotherhood toward all believers in Christ.

The student of devotional literature comes into communion with the hymns and prayers of all ages and nations. If he does not approach his subject under the power of prejudice or sectarian bigotry or with foregone conclusions, he hears the voice of St. Bernard as well as Luther; of Anselm as well as Bunyan; of Wesley as well as Doddridge. * The religious songs and prayers of the ages are the strongest bonds of Christian fellowship; they reprove the men who build walls of partition or raise barriers around their pitiable coteries of sectarian bigotry and make the welkin ring with denunciations of symbolism, or, on the other hand, wring their hands over the radicalism and unchurchliness of those who differ from them. God's people will continue to differ about creeds and politics but they all become one when their hearts respond to the divine inspiration and their lips open to prayer and song for the glory of God. *Providing* Christians accord permission to worship God according to the dictates of an enlightened conscience; *providing* they have sufficient grace to allow their fellow-Christian the liberty of which they boast themselves; *providing* they are loyal to the ruling authorities of their denominational preferences; *providing* they worship in the name of Christ instead of some ancestor—there will be liberalism genuine and legitimate. Even the Buddhist Constantine openly proclaimed liberty of worship, concerning which fact Pressense remarks: "If Buddhism had done nothing more it would have covered itself with eternal honor."

The testimony of Christianity placed in contrast with this heathen tolerance brings into clearest light the spirit which the founder of our religion inculcated. That intercessory prayer in the "upper room" when interpreted by the light of so many nationalities assembled at Pentecost, has greatly encouraged the thought of impatience with sectism and bigotry. When the redeemed appear before the throne of glory, "neither Jew nor Greek, bond or free," have any preferred advantage. In the Episcopal Prayer Book you read: "We think it convenient that every country should use such ceremonies as it thinks best for

setting forth God's glory." The German Reformed desires to be recognized as a liturgical church,* and its conceptions of the requirements of Christian worship have been greatly enlarged, * * but there is no disposition to abridge the liberty which is the privilege of pastors and people." "The Dutch Reformed Church," says Rev. Dr. E. T. Corwin, "has an elaborate liturgy which may be used or not at the option of the minister, except in the administration of baptism and the Lord's Supper which are obligatory."† Dr. Robert Ellis Thompson informs us that "the leaders of the General Assembly decline to express any disapproval of liturgic forms, although they agreed in disapproving of their imposition as a fixed order obligatory upon all, and the exclusion of free prayer."‡ The Congregational advocates of enrichment in the service are equally positive in guarding this spirit, as their full discussion of the subject in the *Andover Review* demonstrates.§ The very latest order of worship in the Lutheran Church, namely, the New Prussian Agende, while claiming its authentication from highest synodical authority, recognizes the clergy not as slaves to the situation but ministers of the word and awaits from them an attitude free and untrammelled, "not slavishly submissive nor arbitrarily antagonistic," as Kleinert succinctly expresses it. The English speaking Lutherans in this country are equally broad-minded and tolerant. Nowhere is the spirit of liberality more conspicuously illustrated than in our Common Service. The ardent defenders and enthusiastic advocates of the General Synod find here a splendid opportunity to prove the noble catholicity of English Lutheranism. Our service is surpassed by no book of devotion in its wide range of collects and prayers for the needy, helpless, struggling, tempted, converted and unconverted, friend and foe, high and low, weak and strong, of every conceivable condition of humanity, in the civic, intellectual and religious spheres of life.||

There exists however good reason for emphasizing the radical difference between liberalism and individualism, freedom and license. It is not logical to appeal from the Saviour's proclama-

*American Church History: Vol. 8, 415. †Ibid.: Vol. 8, 206.

‡Ibid.: Vol. 6, 234. §Vols. X, XII, XIV and XVII. ||Buermyer.

tion of liberty, and the Lutheran's repudiation of iron-clad, compulsory forms *to anarchy in the divine services*. Disrespect for the devotional literature of the ages and disobedience to the declarations of the only authorities of the Church to formulate systems of worship, are neither a mark of superior piety nor denominational self respect. Although Luther* cautioned the civil and ecclesiastical authorities in 1526 to not make a binding commandment of his own order of service, the German Mass, he nevertheless urges in 1528 "upon all pious and peaceful pastors who accept the Gospel and adhere to our party to submit in love to the orderly arrangements of the ecclesiastical courts. The life of the congregation demands that liberty be the servant of love, and therefore when its abuse gives offence we are bound to circumscribe its domain."† It is not the governing power in Christianity, that is to say, its ecclesiastical courts, synods and councils, which is narrow and exclusive, but individualism which aims at casting down one throne and setting up another in defiance of the best interests of the Church at large. It is the mother of anarchy and the agent of iconoclasm.

Consequently, the liberalizing spirit of Christianity does not underestimate *taste for the beautiful*. "O worship the Lord in the beauty of holiness" is no less applicable in the modern meeting-house than it was in the magnificent sanctuary of the holy city. But how far is it right to yield to the aesthetic in the conduct of divine services? The intense feeling in regard to the question is a strange exaggeration—as if the element of beauty were a matter of principle instead of expediency—as if an observance of the sentiment involved dangerous compromises with naturalism and made hazardous concessions to idolatry—as if a friendly attitude toward *adiaphora* were falling down and worshipping the golden image. This is an age of aesthetic development and revival of antiquarian and artistic feeling. It enters the realms of architecture, painting, music, sculpture. Denunciation of the spirit is gratuitous. Says the Episcopalian:‡ This sentiment seeks to improve all the accessories of worship,

*Quoted from Koestlin. †Quoted from Kleinert. ‡Williams, p. 9.

demands better music, more artistic decoration, greater reverence." Says the Congregationalist:* "There should be the fitness, mutual relation of parts, dignity and harmony required by good taste, which is a kind of instinctive intelligence and a delicate insight into the proprieties belonging to the house of God." Says the Scotch Presbyterian:† "If the Psalms have any place in modern worship, then there is nothing in devotional literature which attracts more attention from musicians, artists and men of letters." Even "gruff old Thomas Carlyle" affirms: "Ever must the fine arts be if not religion yet indissolubly united with it as the body to the soul." The testimony of Luthardt is especially important: "Everything about the service ought to be well conducted and smoothly rendered as a matter well understood." "The Lord is in his holy temple; let all the earth keep silence before him and worship him."‡

There is a growing opinion that we should have the best of everything in our worship, the best music—for the entire development of this divine art was wrought in the churches and connects itself with the worship of God—not the operatic performances of usurping choirs, it is true, but that genuine congregational music which lifts the soul into communion with Christ. True, the noblest temple of God in an evil world is not a structure built of marble by the hand of man and beautified with richest adornments but the pure, regenerate human soul. The following words of a so-called ritualist are very important: "The highest beauty of holiness is seen, not in the stately service with brodered vestments, swinging censers, and all the accessories art can furnish, but in the beauty of a true Christian character. God loves obedience, faith, purity, charity." And yet the beauty of the soul will make itself felt in the beauty of its accessories which it gathers around itself. It is so in our homes. The more we emphasize the beautiful—the more refined the inmates. It ought to be so in our churches. Here the most trifling things assume importance, for nothing can be insignificant which is part of the worship of God's people in

**Andover Review*, Vol. 9, 175. †*Critical Review*, Vol. 7, 263.

‡Psalms 11 : 4.

God's house. At the dedication of a costly and tasteful church the officers carried the collection plates immediately to the vestry and commenced counting the money, whilst the closing services proceeded, including the doxology and the benediction. Probably there was no harm in the clinking coins and the friendly talk which could be heard through the open door leading from the audience room, but surely the practice of humbly presenting the contributions on the altar as an offering to God by the congregation has a beautiful significance and is much more in harmony with the whole idea of divine service. Without controversy all considerations of taste are rendered ineffectual where there is not the spirit of devoutness. The most artistic effects cannot take the place of penitence, adoration, glorification, but these are not impossible where the best taste governs the services. When it is the great purpose of the congregation to promote reverence for God, everything will be made to concentrate upon that purpose—from the invocation to the benediction, the music, the sermon, the offerings.

There remains for consideration the power of Christian worship as a stimulus to religious activity. The spirit of the divine service is not rightly understood where subjectivism weakens into mystic contemplation. The day has never been when true Christianity was content with silent thought and inward meditation. That may be the worship of the closet but not of the sanctuary, of the individual but not of the congregation. The Nirvana of the Hindu is the characteristic mark of selfishness. Spiritual absorption is far from Christian life. "Why stand ye looking into heaven?"* When Newton was "thinking God's thoughts after him" he simultaneously used the most elaborate scientific apparatus, the *media* of his worship were astronomical instruments. The issuance of the worshiping soul is co-operating activity with the divine.

"Shall I bend low and mutter words of care,
Lest he who made the earth and placed us there
Should leave his flock all shepherdless to stray ?

*Acts I : II.

Ah no! the truest worship does not lie
In fast and vigil; spending dismal days
Only to lift the tribute of a sigh
Gives God no glory. Come with gladsome lays
All ye who truly love the Lord most high;
For perfect prayer is found in perfect praise."

But praise manifests itself whenever possible in an active participation in the divine services. "They worshiped him and returned to Jerusalem with great joy; and were continually in the temple blessing God."*

Nor does the true worshiper confine his acclamations to the sanctuary. The working people of the early church sang and chanted the psalms in the house and street and field, so realistic was their sense of divine worship. Thus the praise of God is incorporated into human aspirations and benefactions. Recently there appeared in France a new map on an original principle. Instead of the names of places we have the names of men and women who have accomplished some illustrious deed and added to the enlargement of the national greatness. Christian worship means to accomplish that object in the religious experience. Its power and influence are to be known, not so much for the names of churches and cathedrals or synodical boundaries and denominationalisms, as by the unwearying acclamations of men and women engaged in songs and prayers and offerings by doing living work for Christ. Our old college campus has become rich in the evidences of this magnanimous spirit—the efflorescence of faithful worshipers. There is no need to carve the names on the monuments of their beneficence because it is the fruitage of a worshiping people. Of Christina Rossetti it is said that her life was a song of praise. That form of worship is best and most glorifies God which helps most to the development of a sincere and useful life. The means may seem to be human but the results are divine. Some of the most beneficent operations of divine grace go on invisibly, like the miraculous change of water into wine at Cana. The skeptical, scoffing eye of the spectator may see nothing, but those who work know of the transformations and transmutations.

†Luke 24 : 52

Thus it happens that the psalms as expressive of a true worship became the "historical documents" of the middle ages on account of their influence upon human conduct. They were sung at the baptism of Clovis and Ethelbert and other illustrious converts from paganism. They were employed by the Byzantines as a battle cry against the infidels; they became the martial songs of the Knights Templar for whom even war was an act of worship. Says Marson,* even the fifty-first has been *the* psalm to many of the sternest and most active minded men; for instance, St. Bernard, who heard its cadences as the first prelude of his monastic life, loved it best. Indeed when Dante saw the rows of heavenly saints around God's throne, St. Bernard pointed out Ruth to him as the ancestress of the one who wrote the Miserere. Hardly any holy men died on a deathbed or upon the scaffold or at the stake without breathing out the unknown passion of that great prayer. The spirit of Christian worship, in its noble comprehensiveness, its beautifying culture and stimulating agency, brightens the lives of God's people and fills the world with his glory.

THE FORMS.

It is of interest and importance to consider the burning question of forms in Christian worship—the universal tendency of their introduction among the leading denominations, and their restoration where they had fallen into desuetude. Misconceptions in regard to them vanish in the light of facts.

That they are a necessity does not call for a demonstration. The existence of Christianity itself—its preservation and beneficent activities without forms is as unthinkable as is the temporal existence of the soul without a body. There is order in the domain of grace as well as in the realm of nature. Inner aspirations, emotions, beliefs, devotions become convincing and potent through outward exhibitions. Dr. Paul Kleinert in his exposition of the New Prussian Agende says: "It is certain beyond a doubt that the profound agitations which uproot the depths of our national life demand above all things the energy

*"The Psalms in Action."

of a Christian people who are prepared to devote the ultimate purpose of their lives to the rescue of their brethren. It is also true that the working power of our church is to be awaited and realized through the living proclamation of God's word. But both these truths cannot nullify the third, namely, that the spirit which will and must become efficacious in these personalities and the sacred word is the spirit of association and order; for none can deny that without the channels of settled ordinances in which the currents may gather and deepen even the richest streams of newly awakened life become wild waters and soon expend their forces, leaving nothing but sand."*

Nor does the existence of such necessity raise the question of Ritualism, how far it is safe or expedient and how far it is in harmony with dogmatic teaching. Even less important is it to emphasize the universal fact of forms in the origin of divine worship, in the origin of the altar, of the ritual, its development in the temple service, its preservation in the synagogue, its presence in the early ages of the Church, its recognition by the apostle when he deprecated the possession of the forms of Godliness with the denial of its power. Paul laid no embargo on the forms when he lamented the absence of power. The soul is more important than the body. None the less is it a mark of stupidity to dishonor the body. Without dwelling upon the elaborate arrangements of the temple service and repeating that the synagogue service was only a slight abridgment, we are compelled to admit that even Jesus retained the forms with which the converts from Judaism were so familiar. He paid very little attention to the externalities of worshiping because his followers needed no instruction; only he repeatedly cautioned them against despiritualizing the divinely ordained ritual. There is no hint of an obliteration of forms for the new economy, as Dr. John Hall so forcibly asserts.† Beyschlag in his *New Testament Theology* more than once expresses the opinion that Jesus accepted as far as consistent with his work the current religious conceptions of the day. Even though the great prayer, as Zahn asserts, was entirely new yet the pattern which he gave

**Agenden Entwurf*, 15. †*Homiletic Review*, Vol. 9, 222. Matt. 23:2.

his disciples follows Jewish forms, but in a new relation to God—the relation founded on himself. This principle was to find expression in all praying. Whatever there belonged to human redemption, as foreshadowed in the Old Testament, received a Christian interpretation, altered, fulfilled and inspired. Everything was made to depend on the soul and life of the worshiper. St. Matthew informs us that the Master did not condemn the Pharisees for teaching from Moses' seat, but because they "said and did not."* Here lay the burden of their tremendous hypocrisy.

There is certainly great difficulty in estimating the extent of forms used in the early church because we have no opportunity of observing the gifts of worship in exercise. And yet, that there was liturgical worship in the days of St. Paul may be taken as well nigh a positive certainty; at least we gather as much from a few quotations in his letter to the Corinthians.† It is not impossible that the apostles before they separated to enter their several spheres of missionary labor met and arranged a simple framework, easily remembered, and transmitted it, for the most part orally, since the persecutions would institute search first for the service books in the period before Christianity became the established religion under Constantine. True, it could not be an extensive order since the environments would necessitate brevity and a living personal interest. The worshiper would exhibit the difference between forms and formality; for their certainly is such a difference. The trial and condemnation of Jesus was a monstrous formality, short, cruel and decisive. His baptism was a form, impressive, sublime, celestial. The heathen services on Mt. Carmel were a formality of a few words. The dedication of Solomon's temple was a form remarkable for its length yet notable for its spirituality. Hence every true Christian recognizes the unwisdom of heated controversy about simplicity or elaborateness of forms. Neither call either for advocacy or condemnation. Appeals in the name of simplicity carry with them confidence and fraternity only when they are free from partisanism and uncharitableness. The Church becomes

*Matt. 23 : 2.

†Dods: 1 Cor. 313.

tired of men's "attitudinizing" in the garb of conscientiousness. In many places a liturgy might be very innocently substituted in place of wearisome extemporaneous praying and incomprehensible musical performances by the choir. On the other hand, calls for enrichment in worship meet with favor only when characterized by historical knowledge, good taste, and liturgical feeling. When a "fuller service" accomplishes no other purpose than the cloaking of unspirituality the result is palpable enough. But surely the rendering of lip service requires no book, nor is worship any the less heartfelt because there is a printed form. It is, to say the least, unreasonable to ascribe one's disapproval of liturgical or non-liturgical worship to zeal for the truth, when prejudice, hasty judgment or even far inferior motives are the explanation. We know that Paul insists upon solemnity: "Let everything be done decently and in order."* Elsewhere he lays heavy accent upon integrity: "Let all things be done unto edifying."† But it is a gratuitous assumption to cite his letters in proof of so-called simplicity. Although his labors brought him into association largely with oriental emotionalism and its pageantry, yet he would not circumscribe those who sought the glorification of the Father, the adoration of the Son and the exaltation of the Spirit. And Luther also, whose attitude toward unwearying ceremonies was uncompromising but is so often misunderstood in consequence of garbled extracts from his preface to the German Mass, was not opposed to the presence of forms but to the Romanistic conception which rested the salvation of the soul upon them. He simply uttered his warnings against the enslavement of the conscience through them. Hering‡ denies that he ever meditated a change either in the order of salvation or in the order of worship; and Kleinert§ insists that he maintained both the evangelical principle that no form of worship secures salvation for the individual and also the general ecclesiastical tenet that congregational worship is impossible without wisely ordered forms. With this purpose in view he prepared his Latin Mass—not as a burdening of the conscience, but as a rudder against arbitrariness lest separate individuals should

*1 Cor. 14 : 40. †1 Cor. 14 : 26. ‡Hilfsbuch, 130. §Entwurf, 13.

construct their own forms, some with good enough intention, others with unreasoning opposition—*Vorwitz*. He maintained that the conscience of the individual is not restricted by a formulated service.

But the forms, whether simple or elaborate, involve the question of historical and practical usefulness. Among the many theories which history demolishes is the one that liturgical worship is the mother of formalism. History shows conclusively how the displacement of the liturgy in Germany prepared the way for rising rationalism; how the obliterating of all forms which had their origin in the sixteenth century hastened on the triumph of heterodoxy; how in the times of liturgical chaos are sown the seeds whose fruitage is destructive criticism, creed revision, humanism, naturalism, Ritschlianism. It is very significant that the men who push the Lutheran genius into the background, who strike the most important factors from the *Apostolicum*, are the very men who eliminate the objective ordinances and argue loudest about spiritual worship. It cannot be proven that existing liturgies ever invalidated the spirit of worship. It is the arch-fiend of irreverence and unbelief which strangled the outward forms or turned them into an *opus operatum*.

When Mosheim* charges that true piety and virtue were smothered under the enormous burden of ceremonies, he gives the reasons: (1) the ignorance and dishonesty of the clergy (2) the calamities of the times (3) the natural depravity of imperfect mortals, who are more disposed to worship with the eye than with the heart. The warnings of the church fathers were uttered against the pomp and luxury of public worship—the theatrical exhibitions which are possible in non-liturgical churches. Much of the modern rejection of forms savors of the Jewish rejection of Christ. “If we let him thus alone, all men will believe on him; and the Romans will come and take away our place and our nation.”† Let it be admitted that formalistic services are an abomination to God, but let no one imagine that the cause is of necessity found in the liturgy. A pietistic

*Ecclesiastical History, Cent. V; ch. 4.

†John 11:48.

leader of the seventeenth century pronounced the baptismal font, the pulpit, the altar, and the confessional chair (or lectern) the four dumb idols in the church. Such zeal against forms might be supposed to argue great spirituality, yet when Duke Earnest the Pious sent out his visitors through the land they reported back "a preaching devoid of the gospel, an encouragement to immorality, the cultivation of carnal security and abominable hypocrisy."* Tholuck tells us in his "Witnesses of Life" that the church forms were shamelessly ignored and despised. The nobility refused to accept them, dealt very cruelly with their subjects, cared nothing for justice and righteousness and set the most shameless example before the people. It seems that denunciation of ritualism is not a proof of high class religion and morality. It is possible to do one's whole duty in antagonizing and castigating "confessionalism and sacramentalism" and yet preserve significant silence in regard to the manifold sins of the day. It is even possible to be anti-liturgical and anti-nomian at the same time. A valuable communion cloth was removed from the altar because upon it were embroidered the letters I. H. S.—*Jesu Hominum Salvator*—and the pious purloiner substituted a note: "Take heed lest by any means this liberty of yours become a stumbling block to the weak." He forgot that his liberty might conflict with Exodus 20 : 15.

Probably we may have little sympathy with these so-called liturgical services. Changing forms may fill us with alarm, but in a world of constant transitions the Church cannot escape the influence. At any rate changing forms do not touch the essence of the Church's power. Through all the changing outward order the work remains the same; the spirit which inspires her is the spirit which abides and changes not. Declination from spirituality and decadence from religious efficiency must be accounted for on other grounds. Do the non-liturgical churches usually outnumber in work force, outmeasure in beneficence, outrank in practical piety those who favor forms of worship? Is it true that those who use printed forms are un-

*Kliefoth 5, 221.

able to pray, or that when "the liturgy comes in the prayer-meeting goes out?" What a prospect that were for the fifty millions of Lutherans in the world; for is it not true that the Lutheran has always been a liturgical church? The most prominent liturgical branches of the Christian Church can meet with perfect equanimity the severest criticisms because their methods have proven themselves beneficent in experience. A recent critic of Dean Church's biography admits that even so high a churchman could have the spirit of the Gospel!

Among the so-called non-liturgical churches the restoration of highly treasured forms is a significant reaction from the irrational opposition to the systems of the forefathers. "The impression has been growing everywhere that sufficient attention has not been paid to the devotional part of the public worship." The most noteworthy instance of this reaction is the "Revised Form of Service for the United Presbyterian Church of England and Scotland." An eminent reviewer of this order pays high tribute where it belongs: "Worshiping once in an Episcopal chapel on the continent we were conscious of an accusing thought; we felt that we did not touch the life of our people at so many points nor gather up their wants and aspirations as did that noble liturgy."* In an appeal for the use of the Christian-Year in the Congregational Church, Rev. Dr. Merriman says: "Our inheritance from Puritanism has put us out of sympathy with historic Christianity."† All the prominent denominations voice a similar sentiment; and the force of the argument appears from the significant silence or ridicule of the enemies of liturgical worship.

It may be true that the Romanizing movement in the Church of England has been felt more or less in all denominations—and in itself needs a word of caution—but apart from that, other, broader, nobler, better tendencies are at work. The rapid in-

*Expository Times, Vol. II., 214.

†From the same authority we have the assertion that the soundest New England Puritanism made the essential of being in the kingdom of heaven synonymous with hating the ecclesiastical mother.

crease of educational facilities, the reaction from arbitrariness and unchurchliness, the increasing loyalty and self-respect of the people to their denominational attachments, the manifest movement toward spiritual unity as distinguished from organic unionism, are facts which cannot be answered with a sneer or flippant denial, though that be the fashion of men who evolve history from their inner consciousness.

It remains to inquire whether there would be any advantage in a uniform order of Christian worship. The question cannot be determined by the dogmatizing of individualism because forms for divine service are not made, any more than confessions of faith are made; they grow historically out of the life of the congregation. Nor is there any advantage in the constant reiteration of Germany's theological and ecclesiastical differences; it is a disingenuous waste of energy, for that argument though made with the utmost sincerity tends to prevent unification and the adjusting of differences. It is dishonest to give such factitious importance to things which are indifferent as to keep up a persistent fretting about Romanistic tendencies. If the rationalists of the seventeenth and eighteenth centuries killed the prophets, why should we of the nineteenth build their tombs? Still less pertinent is the objection that doctrinal dissimilarities cannot be clothed in the garments of devotional order; it is everywhere admitted that the liturgy cements the Episcopal Church and binds it to its masterful work. Nor does the priority of the argument lie here. It is certain that there was the strictest uniformity of worship in the Jewish Church—a uniformity ordained of God and conducted according to the finest liturgy in existence—the book of Psalms. And though in the extension of Christianity among the widely differing nationalities there arose a variety of forms—from that of Justin Martyr to the revision of Gregory the Great—they were all the outgrowth of a germinal order as the human race sprang from the one mother of humanity. Neither could this continuity be destroyed by the environments. Although the Jews, who worshiped in the temple and the synagogue, and the Gentiles, who had bowed before the shrines of their manifold deities, flocked

unto the Christian Church, Paul himself deprecated their lack of unity in the adoration of Jesus. He discountenanced anarchy as much as slavery. It has to be remembered that these early congregations were not priest-ridden. The people had a large share in the services. Each member of the church had something to contribute for the edification of the Church. One with a natural aptitude for poetry furnished the Church with her earliest hymns. Another formulated the truth so clearly as to put it into an article of faith. Another came with eager words of exhortation from the missionary field. The entire membership had a living interest in the services. Even though the primitive cultus is not the work of a divine command nor necessarily the dictation of the apostles, nor according to an originally finished order, but subject to the law of development through the operation of the divine Spirit and founded on the prophecies and ordinances of Christ, nevertheless the details are wrought out by human devotion. It is hence a mark of ignorance to denounce as innovations matters which are really restorations. The instincts of Christian life and the results of Christian experience have always evolved an order of divine service, whether plain or ornamental, in which the Saviour's prayer for unity was the keynote. Christianity itself does not delight in holding out the rent garment of the Crucified—that is the work of the factional element in Christianity. Reformers have always battled for uniformity wherever possible—but not revolutionists. It is an amazing misreading of history which sees the breakdown of German evangelicalism in the promotion of uniform liturgical worship.

The latest authority on practical theology, Prof. Hering, of Halle, has no sympathy with the separatistic tendencies of Germany since the Reformation. In deprecating the diversity of forms in the evangelical churches and assigning the reasons, he laments that the pietistic (not pious) movements should divide the honors with rationalism and civic agitations in multiplying the numerous Agende. Yet even these do not differ fundamentally or irreconcilably. What Baring-Gould says of the early liturgies has an almost literal application to the Agende of the

sixteenth century. "By comparing these liturgies together we find that all are as much alike in type and feature as are the races of mankind, each slightly varied, just as each race of man has its specialty and color; but that in spite of such varieties all are organically one." Theodocious Harnack, the accomplished modern authority among conservative liturgists, classifies them as follows and pronounces them unmistakably evangelical; each one, however close its coloring may resemble medievalism, is purified from every vestige of the Romish Mass. All bear the stamp of Luther's German Mass.

1. The Brandenburg tendency, which is strictly loyal to the Lutheran doctrine, but accords the traditional Romanistic forms a more conservative treatment. It is pronouncedly high-church and strictly conservative.

2. The Saxon or pure Lutheran tendency, which remained practically unchanged until the period of the Thirty Years' war and dominated the orders for middle and north Germany. It is representative of the *Formula Missae*.

3. The so-called radical tendency, mediating between Lutheran and Reformed types. Out of this grew the predominating forms for south Germany with slight deviations on account of north German influence. Doubtless there are at least imaginary reasons why these three were not reduced to one; but no sane student of history will admit that the variety promoted the greatness of Protestantism, the glory of God and salvation of man.

It would be an instructive lesson to read the historian's account of Germanic religious life during the reign of this triple movement of Lutheran worship, but the end came all too soon. After the dreadful period of the Thirty Years' war, which left Germany a desert and the people half starved, these orders were almost entirely torn and scattered. It is the period of liturgical chaos. The country had lost all save religion, the leaders of which then proclaimed separate orders for almost every separate state, and although some of them remained true to Lutheran teaching each one received the stamp of narrow state-craft and the character of police domination. As Koestlin observes, hy-

per-orthodoxy ossified and pietism (not piety) emasculated objective Christianity, and both prepared the way for rationalism which mutilated, subverted and obliterated both the form and the contents of Christian worship. The destruction was radical and complete. The ecclesiastical forester's ruthless ax had smitten down the mighty monarchs in whose stead sprang up the puny, stunted growths, utterly devoid of beauty, unsymmetrical, unchurchly, the private efforts of self-appointed tyros, as Harnack says, or orders full of sentimental subjectivity, without any conception of what is Christian or churchly. What a triumph of individualism!

With the political liberation of Germany came the time of liturgical restoration. It is a marvelous fact and mighty source of gratitude that the nondescripts are finding their way into the waste-basket and choice Agende of a devotional renaissance in Wurtemberg, Baden, Saxony, Russia, has cast its Lutheranizing influence even across the oceans. A few of these modern liturgies are worthy of mention: *

First and most elaborate, the Evangelical Lutheran Agende of the Dresdener Conference, elsewhere known as the Bavarian liturgy of 1870 and largely formulated by Dr. Beockh of Munich. Although this is far more elaborate than our Common Service, Harnack pronounces it the ripe fruit of eminent piety and scholarship; and Luthardt gives it the following encomium: "I wish that all theological students might attend such a service, in order that they might receive an impression of the real Lutheran cultus, and with the same, an ideal into their souls that would not permit them to rest until they had realized that ideal as perfectly as their available means and circumstances would permit."

Second and shortest, the Mecklenburg Cationale of 1880 as it is familiarly known. Although a masterly service, scant praise is accorded it in some quarters, likely because Kleifoth is so largely concerned in its formulation.

*The products of individual liturgists, some of which are of great value are intentionally omitted because it seemed proper to specify only such as can claim general ecclesiastical recognition.

Third, the New Prussian Agende, not a revolutionary effort, but based on the former Prussian service. It was entrusted to a very efficient revision committee by synodical authority and finally adopted in September, 1894. Rietschel, Professor of Theology and Chaplain in the University of Leipzig, although not a member of the commission, pronounces it the typical form for united Lutheran Germany; and although cautioning against what Von Zezschwitz calls "cultus idealism" or ultimate perfection in a liturgy, he maintains that the order from the opening to the closing is the genuine worship of God in spirit and in truth according to the evangelical faith. Of course it has its critics, notably among them, Frederick Spitta, the acute and persistent opponent of all Lutheran liturgies. He offers a substitute for which Beyschlag finds no other use than an Agende for the diaspora of foreign countries; and Kleinert accuses the author of misconception of the situation. It is possible for scholarly writers to stumble into the embarrassments and intricacies of partisanism until their utterances are nothing more than the passwords of clannish opposition to providential movements. Spitta's stilted, unnatural, unevangelical attempt is, aside of the Prussian form of worship, as an insignificant Duchy aside of the German Empire.

It is a matter of great surprise that these three leading Agende should not coalesce into one universal liturgy for the Fatherland Lutherans. Bismarck's recent declaration that "Germany can never be divided again" may soon be realized in the Lutheranism of Germany by such a coalescence. With a few unimportant modern additions and modifications, they are each a development of Luther's liturgical genius and are all founded on the Saviour's remarkable formula: "The true worshiper shall worship the Father in spirit and in truth."

The English speaking Lutherans of America have great reason to congratulate themselves in view of the auspicious day which embodied all the vital components of Christian worship in their Common Service. It is an admirable attempt at uniformity and worthy of cordial acceptance. No one claims "cultus idealism" for it but all can welcome the time of unification

under its epoch-making influence and genuine Christian devotion. The testimony of a Lutheran pastor is interesting in this connection. In his visitations especially among the aged and infirm he finds the service a well used and very helpful manual for family worship and private devotion. It is a great stimulus to Bible reading and in the administration of the home communion the communicant having previously studied the service, vividly realizes the power of sacramental grace. Nor does it detract from this testimony to admit that the people are free from the critical spirit which is ever on the outlook for faults, but they are among the humble souls to whom the teachings of Jesus yield their sweetness and light. And although to some of our brothers in the faith this stately service should appear nothing but an empty form and ceremony, and to others it shall seem to open up far reaching vistas of truth and beauty, which lead the soul to God, every friend of Lutheran unity in cultus and doctrine can join in Canon Bright's beautiful prayer :

"Lord bring home the glorious lesson
 To their hearts, who strangely deem
 That an unmajestic worship
 Doth Thy Majesty beseem ;
 Show them more of Thy dear presence ;
 Let them, let them come to know
 That our King is throned among us,
 And His Church is Heaven below.
 * * * * *
 'Tis to Thee the chant is lifted,
 'Tis to Thee the heads are bowed ;
 Far less deep was Israel's rapture
 When the glory filled the cloud :
 O, our own true God Incarnate,
 What should Christians' ritual be
 But a voice to utter somewhat
 Of their pride and joy in Thee !"*

*Hymns and other verses, p. 107.

ARTICLE II.

THE CONFESSIONAL HISTORY OF THE GENERAL SYNOD.

BY PROF. J. W. RICHARD, D. D.

NOTE.

For Evangelical
Lutheran Synod, in
line 3, read Evan-
gelical Lutheran
Church.

It is the purpose of this article to present a comprehensive view of the confessional history of the General Synod of the Evangelical Lutheran Synod in the United States. But in order to make such view properly intelligible, it is necessary to exhibit at the outstart the confessional, or rather the confessionless status of two of the most influential district synods prior to, at the time of, and long subsequent to the organization of the General Synod in 1820.

That the Lutheran Church was organized in this country with a distinct confessional consciousness is certain beyond dispute. But just as certain is it that by the beginning of the present century the great majority of the Lutheran ministers of the country had practically ignored the Lutheran confession. Documentary proof of this lies before us. In the constitution of the New York Ministerium of 1803 there is absolutely no mention made either of the Word of God or of any symbolical writing of the Lutheran Church. The name *Lutheran* appears only in the title and on the seal. The very same is the case with the revised constitution of 1816, except that the name *Lutheran* occurs incidentally several times. But there is not a single sentence in either document to indicate what the body believes, holds and teaches.

Under a constitution which still makes no mention either of the Bible, or of any Lutheran symbolical book, the said Ministerium resolved in 1836 to enter the General Synod, but with the proviso "not to recognize all the principles contained in the Constitution for District Synods, and in the discipline of the churches recommended by that body, and that none of the proceedings are binding until acted upon by the Ministerium, and to retain the present constitution of our Ministerium and our

present hymn-book and liturgy." In this liturgy which the Ministerium resolved to retain, there is no reference whatever in the ordination service to any symbolical writing of the Lutheran Church. Candidates are asked if they are satisfied that "the Scriptures contain a full account of the religion of the Lord Jesus Christ and of all things necessary for eternal salvation." But it is not told what the Scriptures teach, nor who the Lord Jesus Christ is.

At Harrisburg in 1818 it was resolved by the Ministerium of Pennsylvania to sketch a plan for the closer union of the different Lutheran synods in the United States. In 1819 the Ministerium, assembled in Baltimore, adopted a plan of union, printed copies of which were sent to all the different synods. As the oldest and strongest body in the country bearing the Lutheran name, it was eminently proper that this ministerium should take the lead in any effort to effect union. And certainly it is in this body, organized by Muhlenberg and his co-laborers, that we might expect to find at least some distinct confessional basis. But her constitution of this period is as innocent of any confessional basis as is that of the New York Ministerium. The document contains not one word about the Bible or about any Lutheran confession. The same is true of the Revised Constitution of 1841. Even in 1853 when Dr. C. F. Schaeffer read a report on "The Sense in which this Synod Employs the Expression: *Confession of the Evangelical Lutheran Church*" (Minutes 1853, p. 16), the Ministerium simply resolved to "acknowledge the collective body of the Symbolical Books, as the historical and confessional writings of the Lutheran Church," but *formally* declined to accord them any binding authority as a doctrinal or confessional system. (*Evang. Rev.* V., p. 212.)

Further evidences of the utter destitution of a *distinct* Lutheran consciousness are not wanting:

In the liturgy adopted by the Ministerium at Harrisburg in 1818, the formula for distribution in the Lord's Supper is identical with that of the Reformed. Candidates were ordained to the ministry without making pledge either to the Bible or to the

confession of the Church. Indeed, the confessions and their doctrines had fallen into contempt in the Ministerium. Dr. Endress, of Lancaster, declared that he would rather have both his hands burned off than to subscribe the Form of Concord. The full deity of the Lord Jesus Christ was denied by some of the most prominent members of the body, and time and again did we hear our *Preceptor Theologiae* say that a former pastor of "Old Trinity" in Lancaster was in the habit of exclaiming against the Lutheran doctrine of the Lord's Supper as cannibalism.

Such for half a century was the non-confessional and the anti-confessional, the non-Lutheran and the anti-Lutheran position and condition of "The German Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States." Besides, the body which now in 1820 contained considerably more than half the Lutheran ministers in the United States was, and for a long time yet remained, thoroughly unionistic. It is well known that several efforts were made by this body to found an institution of learning which should serve both the Lutheran and Reformed Churches. In 1836 the Ministerium resolved "that we feel it our duty to provide as much as possible for a closer union of the churches of our Lord Jesus, and that a perfect union of the Evangelical Lutheran and the Evangelical Reformed Churches might be followed by the most blessed advantages."

The Reformed Synod was to be informed of the intention of the Ministerium, and asked to coöperate. In 1838 the Ministerium considered the advisability of publishing "an evangelical paper common to both churches in our country, the Lutheran and Reformed," and resolved,

"1. That the publication of such a paper is loudly and emphatically demanded by the wants of our Church.

"2. That a paper common to the interests both of the Reformed and Lutheran Churches, and sustained by both, is highly desirable," (Minutes, p. 11)—in which action the Ministerium was so deferential as to place "Reformed" before "Lutheran." And that the union was not consummated was not the fault of the Ministerium of Pennsylvania.

The foregoing sketch, based on documentary evidences, shows

the mind of at least three-fourths of the Lutheran ministers in the United States, when the General Synod was organized in 1820. Hence, it is not surprising to find that in the "Plan of Union" sent out in 1819, and in the first constitution of the General Synod, no mention is made either of the Word of God or of any Lutheran confession. The North Carolina Synod had sent a plan to Baltimore with Rev. G. Shober, who endeavored, in the name of his synod, to secure recognition of the Augsburg Confession in the Plan and in the constitution, but because of the utterly confessionless attitude of the majority, this was impossible.

Hence, the first constitution of the General Synod made no recognition of any Lutheran confessional writing. And as further evidences of the low condition of the Lutheran consciousness, it was resolved at the first meeting under the Constitution (1821) "to compose a catechism in English." Luther's Small Catechism which for nearly three hundred years had been a standard in popular instruction, was completely ignored. The stream could not rise higher than its source.

Thus in every proper sense of the word, the new organization was confessionless, and it was this its confessionless condition which called forth the following criticism from the Tennessee Synod: "The body indeed may call itself Evangelical Lutheran, and yet not be such. The constitution does nowhere say that the Augsburg Confession of Faith, or Luther's Catechism, or the Bible shall be the foundation of the doctrine and discipline of the General Synod."

Fortunately for the Lutheran Church in the United States the New York Ministerium, which took part in the adoption of the constitution at Hagerstown in 1820, did not send delegates again until 1837; and the Pennsylvania Ministerium, whose delegation at Hagerstown outnumbered all others together, withdrew prior to the meeting of 1823, and was not represented again on the floor of the General Synod until 1853; thus giving the Lutheran confessional consciousness, which existed in the North Carolina and Maryland-Virginia Synods, time to grow

and strengthen until the body should become Lutheran in reality as it was in name. Well does Dr. H. E. Jacobs write :

“The General Synod was a protest against the socinianizing tendencies in New York, and the schemes of union with the Reformed in Pennsylvania and with the Episcopalians in North Carolina. It stood for the independent existence of the Lutheran Church in America, and the clear and unequivocal confession of a positive faith. It was not ready yet, as these synods were not ready, to return to the foundations laid by Muhlenberg and his associates, and from which there had been a general recession from twenty-five to thirty years before. Lament defects as we may, the General Synod saved the Church, as it became anglicized, from the calamity of the type of doctrine which, within the New York Ministerium, had been introduced into the English language. It had an outlook that included in its sweep the entire Church in all its interests, as the reports on the state of the Lutheran Church, in the various synods of the country and throughout the world, appended to its minutes, show.” (*History of the Evangelical Lutheran Church*, p. 362.)

A new era of the General Synod's history begins in 1823. Because of the formal withdrawal of the Ministerium of Pennsylvania in the Spring of that year, and the non-appearance of delegates from the New York Ministerium after the meeting for organization, the General Synod was now composed of the small synods of North Carolina and Maryland-Virginia, together with the conference out of which grew the Synod of West Pennsylvania. The life of the body hung doubtfully in the balance. But there appeared on the floor for the first time, at the meeting in 1823, a young man of whom it may be said, that, if others gave birth to the General Synod, he nourished and sustained its life. Possessed of high intellectual culture and great organizing talent, of prudence and moderation, he almost literally controlled the body for the next quarter of a century. This young man was the Rev. S. S. Schmucker, who, only the year before, had been ordained by the Maryland-Virginia Synod. And it was at this meeting, and chiefly through this man, that confessional Lutheranism began to show itself in the General Synod.

He it was who wrote the "Address of the General Synod to the Evangelical Lutheran Church in the United States." This is a remarkable document. It exhibits a sweep of vision, a depth of devotion, a power of discrimination, a breadth of knowledge, an earnestness of conviction, such as are rarely found in one not yet twenty-five years old. His general theological position at that time (and also that of the General Synod, now that it was free from the earlier de-Lutheranizing influence of the two ministeriums) may be seen in the following extract from the Address :

"The principle which the General Synod conceives to be taught in Scripture, and would recommend to the Church at large, is this : that we should view with charity, and treat with forbearance, those who have fallen into aberrations of non-fundamental importance either from the faith or the practice of the Bible and the Augsburg Confession ; and, on the other hand, that we are bound 'not to eat with a fornicator, or a covetous, or an idolater, or a railer, or a drunkard, or an extortioner,' but to 'put away from among us such wicked persons,' and that a man that is an heretic, who denies a fundamental doctrine, a doctrine essential to the Christian scheme, we are in like manner bound, 'after the first and second admonition, to reject.' "

In this address it is noted as a "circumstance of interest and utility" that in "Denmark the *Lutheran* is the established religion, in which the king must profess the Augsburg Confession."

Other evidences of the rise of a distinct Lutheran consciousness are manifest. Among which we may mention, (1) the adoption and recommendation to the synods of the "Formula for Government and Discipline" which had been submitted by the Maryland-Virginia Synod, and which, with scarcely any changes, is in force in the General Synod to-day, and (2) the suppression of the catechism which the preceding General Synod had ordered to be *composed* ; (3) the declaration that "this General Synod disclaims the intention to form a union of different denominations"—in which action the General Synod planted herself distinctly against that kind of unionism which

the Pennsylvania Ministerium continued for a quarter of a century to promote.

As further evidence that the General Synod was determined to preserve a distinct Lutheran existence, when a preamble and resolutions were presented in 1834 by Rev. J. G. Morris relative to union with the Reformed, the committee, J. G. Schmucker, J. G. Morris and G. A. Lintner, reported at the next meeting their inability to come to any definite conclusion, and begged to be discharged from further consideration of the subject. And as evidence still further of the true Lutheran spirit which now animated the General Synod, we read in the Minutes of the Maryland-Virginia Synod for 1824, the following declaration: "The unaltered Augsburg Confession is the only confession which this synod receives, or which has been received by our Church in this country; and even the 'Plan Entwurf' expressly stated, section 4, that the General Synod has no power to make any alterations in the doctrines hitherto received in our Church."

We come to the convention of the General Synod of 1825. On the very first day of the meeting the Synod appointed a committee, consisting of Revs. B. Kurtz, J. Herbst, S. S. Schmucker, B. Keller, Messrs. Harry and Hauptman, "to prepare a plan for the establishment of a theological seminary, and that they govern themselves by the instructions which shall be given by this synod." The chairman of this committee was the Rev. S. S. Schmucker, who reported the next morning. The first resolution is as follows:

"That the General Synod will forthwith commence, in the name of the Triune God, and in humble reliance on his aid, the establishment of a theological seminary which shall be exclusively devoted to the glory of our divine Redeemer, Jesus Christ, who is God over all, blessed forever. And in this seminary shall be taught, in the German and English languages, the fundamental doctrines of the sacred Scriptures as contained in the Augsburg Confession."

There can be no doubt that the General Synod intended that her future pastors should be instructed in Lutheran theology, and that the Augsburg Confession should be a guide in the in-

struction. In the afternoon of the same day "the synod proceeded to ballot for a professor, when it appeared that the Rev. S. S. Schmucker was elected"—"unanimously, excepting one vote for Rev. Dr. Geissenhainer, Sen., of New York, given by Dr. Danl. Kurtz."

The professor-elect was instructed to prepare a constitution for the proposed seminary. The constitution, which with but few changes is in force still, declares in Art. I., as one of the designs of the institution :

"To provide our Churches with pastors who sincerely believe, and cordially approve of the doctrines of the Holy Scriptures, as they are fundamentally taught in the Augsburg Confession, and who will therefore teach them in opposition to Deists, Unitarians, Arians, Anti-nomians and all other fundamental errorists."

And that the government of the Institution might not defeat this design, every director was required to declare solemnly that he sincerely approved the design as detailed in Art. I. of the Constitution, and that he would endeavor faithfully to carry its provisions into effect. And to guard the teaching in the seminary, the professor's oath was constructed as follows :

"I solemnly declare, in the presence of God and the directors of this seminary, that I do *ex animo* believe the Scriptures of the Old and New Testaments to be the inspired Word of God and the only perfect rule of faith and practice. I believe the Augsburg Confession and the catechisms of Luther to be a summary and just exhibition of the fundamental doctrines of the Word of God."

When we recall that the Pennsylvania Ministerium was still persisting in its unionistic efforts, and in its desire to establish a seminary in connection with the Reformed, we can appreciate how distinctly Lutheran the General Synod and its theological seminary must have appeared in the eyes of some so-called Lutherans of that day. From venerable men still living we have been told again and again, that for the first twenty years, the chief objection raised against the first professor of theology was that he was too Lutheran. Even the Tennessee Synod, whose zeal for pure doctrine has become very intense, made its doc-

trinal basis in 1828 as follows: "The Augsburg Confession of Faith comprised in twenty-eight articles, as it is extant in the book entitled, 'The Christian Concordia,' is acknowledged and received by this body, because it is a true declaration of the principal doctrines of faith and of church discipline. Neither does it contain anything contrary to the Scriptures."

And as evidence that the General Synod meant that her members should be trained in Lutheran doctrine, she ordered the publication of a translation of Luther's Small Catechism, which was offered by the Rev. S. S. Schmucker and others. This contrasts beautifully with the resolution of 1821, which appointed a committee "to compose a catechism in English."

Thus in less than four years from the time of the removal of the de-Lutheranizing, rationalizing influence of the Pennsylvania Ministerium the General Synod, which had been Lutheran only in name, became such in reality. How the General Synod proceeded to develop and use her distinct Lutheran consciousness we will now proceed to show.

In 1827 the General Synod met in Gettysburg. The committee on hymn-book and liturgy was instructed to "report a constitution for the government of district synods." The report of this committee, written by Prof. S. S. Schmucker, was adopted in 1829. This constitution requires that candidates for ordination shall answer affirmatively to the question: "Do you believe that the fundamental doctrines of the Word of God are taught in a manner substantially correct in the doctrinal articles of the Augsburg Confession?" It is also declared that "the directory for the government of individual congregations, and the constitution for synods and that of the General Synod, are parts of one entire system of Lutheran Church government," and as such the three documents are printed together in the minutes of 1829.

The Augsburg Confession in its doctrinal articles, is now incorporated formally into the system of the General Synod. The form of its incorporation is not all that might be desired, but it stands in marked contrast with the attitude of certain so-called Lutheran synods of the time. And to its Lutheranism of this

period the General Synod joined an ardent piety. The deity and headship of Jesus Christ are strongly emphasized, and that too, as a document lying before us shows, in purposeful opposition to the Socinianism of some in the Pennsylvania and New York Ministeriums. Much stress was laid also on living faith in Christ as the only way of salvation. There was no place for dead orthodoxy in the General Synod.

In 1831 it was resolved to publish "The Lutheran Manual, to contain the doctrinal articles of the Augsburg Confession," and also a translation of Arndt's "Wahres Christenthum." And as proof that the Synod still persisted against unionism, in 1855 it was declared:

"WHEREAS, We believe that the building of union churches has not, in many cases, been productive of Christian union and brotherly love, but rather of strife and contention; therefore,

"*Resolved*, That we earnestly recommend to all our ministers and people to build no more such churches."

The Lutheran consciousness had evidently become strong in the General Synod, for when an attempt was made about 1855 to introduce a revised form of the Augsburg Confession, the result was the increase of confessional consciousness. The General Synod knew itself to be a Lutheran body, and felt that its own faith was best expressed in the Augustana of 1530.

But about the middle of the present century the General Synod entered on a period of controversy. There was contention within the body among its own members, and war was made against the body by those without. The Germans within the General Synod, and especially the Missourians without, insisted that the General Synod in order to be rightly Lutheran, must take a more clearly defined position with respect to the Confessions. In the "Constitution for the Government of District Synods" she had embraced only the doctrinal articles. She had declared that in these "the fundamental doctrines of the Word of God are taught in a manner substantially correct."

This basis was ably defended by the younger Dr. Krauth in a series of articles published in *The Missionary* in 1857, and re-

printed in *The Lutheran and Missionary* in 1864. Dr. Krauth says: "The Augsburg Confession is the symbol of Lutheran catholicity, all other distinctive portions of the Book of Concord are symbols of Lutheran particularity, creeds of Lutheran Churches but not in an indisputable sense of the Lutheran Church. While our Church in this land should study what is local in the Lutheranism of all lands, and learn whatever good there may be in each, she should not feel bound to commit herself to it. The Augsburg Confession then alone of the creeds of the past is of necessity to be taken by her as a standard. Of other standards we do not deny that she may take them, we simply deny that she must. In her requirements of her theological professors she has in fact taken in addition the catechisms of Luther. But the General Synod was bound by the nature of its objects, and of its plan, to make its basis the very broadest which the retention of the essential character of Lutheranism would allow. We are glad therefore that neither the Book of Concord as a whole nor any part of it following the Augsburg Confession, nor any abridgment, or Recension of that great Confession—no not Melancthon's own of 1540, but the Augsburg Confession itself, uncorrupted and unvaried, as it was given to the world by our Confessors in 1530, was the subject of affirmation. She set forth no new creed, she proposed no 'consensus' of different Protestant creeds, nor did she present the ecumenical creeds of Christendom as a sufficient basis. She set forth the Augsburg Confession, and that alone." (*Luth. and Miss.*, Mar. 24, 1864.) He then defends the limitation to the doctrinal articles: First, because the second part of the Augsburg Confession "is not a creed in the proper sense, but simply an account of the abuses in the Romish Church, and a statement of the reasons for rejecting them." Secondly, "because the General Synod thought it needless to enlarge the particular confession which the licensed or ordained minister acknowledged." Thirdly, because in the Constitution of the Seminary, and in the professor's oath, "the subject of specific affirmation was not the doctrinal articles, but the entire Confession." "We are satisfied then with her position in this, that rejecting no part of the

Augsburg Confession, she yet directs the candidate for her ministry specifically to its doctrinal articles." (*Ibidem.*) Dr. Krauth also makes a disquisition on "Substantial Correctness," and declares that "in the qualification of the word 'correct' by the term 'substantially' we are satisfied with the position of the General Synod." (*Luth. and Miss.*, Mar. 31, 1864.) He declares that there are three classes in the General Synod "who would be unprepared to make, or at least to insist on an absolutely unrestricted subscription to the Augsburg Confession." He then says: "The position in effect implied this: 'Brethren may differ as to whether the non-fundamental doctrines, as well as the fundamental doctrines, are correctly stated in the Confession. Let them differ. We make no decision whatever as to that point. Both agree as to *fundamentals*. Therefore fundamentals only shall be the object in this subscription. We affirm of them that they are taught correctly in the Confession. Of the non-fundamentals we affirm nothing, and deny nothing. Neither their reception nor rejection has anything to do with this basis.'" And finally: "It was the best basis possible, under all the circumstances, and we are therefore satisfied with it." (*Ibidem.*)

It was of the General Synod with its doctrinal basis as given above that Dr. Krauth wrote April 30th, 1857, and re-affirmed, March 17th, 1864 (just a few months before he became Professor in the Philadelphia Seminary) the following vindication and eulogy: "The formation of the General Synod was a great act of faith, made as the framers of her Constitution sublimely expressed it, 'in reliance upon God our Father in the name of our Lord Jesus Christ, under the guidance and direction of the Holy Spirit in the word of God.' The framers of that Constitution should be as dear to us as Lutherans, as the framers of our federal Constitution are to us as Americans.

"When the General Synod became completely organized by the acknowledgment of the doctrinal articles of the Augsburg Confession as a standard of faith, it was the only *voluntary* body on earth pretending to embrace a nation as its territory and having a Lutheran name in which the fundamental doctrines of Lutheranism were the basis of union. The General Synod was a

declaration on the part of the Lutheran Church in America that she had no intention of dying or moving—that she liked this western world and meant to live here. And she has lived, and waxed stronger and stronger, and the General Synod has been a mighty agent in sustaining and extending her beneficent work, and is destined to see a future which shall eclipse all her glory in the past. Heaven pity the fate of the man who looks upon the General Synod as having been a curse to the Church, or an efficient worker in it; who imagines that Lutheranism would be stronger if the General Synod were weaker; or that truth would be reared upon the ruins of what she has been patiently laboring for nearly forty years to build. Let a schism take place in her members; let loyalty to the principles she represents be seriously diminished; let the confederation she maintains be broken, and the injury to our Church in this land would be incalculable. It would be to our Church what a separation of the states would be to the Union.” (*Lutheran and Missionary*, March 17, 1864.)

But dissatisfaction with the General Synod's doctrinal basis, did not necessarily mean opposition to the General Synod. This dissatisfaction was shared in by some of the truest and best friends of the body. Among these was the Senior Dr. Krauth, who is quoted by his son as declaring in his sermon before the General Synod in 1850: “We object to the liberty allowed in that subscription. * * It is liable to great abuse, * * It is evident that a creed thus presented is no creed, that it is anything or nothing, that its subscription is a solemn farce.” (*Luth. and Miss.* April 7, 1864.)* The son apologizes for the father, and declares that “the mode of subscription is not *meant* to give this dangerous latitude,” and expresses his own preference by saying: “Let the old formula stand and let it be defined.” (*Ibidem.*)

Under discussion the dissatisfaction grew, notwithstanding the masterly defence of the General Synod's basis by Dr. Krauth, Jr., and others. The feeling became widespread that the basis offered a margin on which it was possible to write a great many exceptions. The episode with the Franckians at York in 1864,

*See *Evang. Rev.* Vol. II.

furnished the occasion for making a change which should remove all ambiguity, and make the subject of affirmation more positive and specific. Accordingly the Rev. Dr. Pohlman proposed a change in the Constitution which makes "the Word of God as contained in the Canonical Scriptures of the Old and New Testaments, as the only infallible rule of faith and practice; and the Augsburg Confession as a correct exhibition of the fundamental doctrines of the Divine Word, and of the faith of our Church founded upon that word," the confessional basis of the General Synod. This proposition was accepted by the General Synod "in order to set forth more fully its doctrinal basis and with the view of checking the tendency to disintegration amongst us, and uniting us more firmly in fraternal union." (*Minutes*, 1864, p. 40.)

By the regular process required in the Constitution the formula given above became the confessional basis of the General Synod, and of all the district synods connected with it. Subscription to this formula is required of every candidate for ordination to the ministry in the General Synod.

From the very first the action taken at York, and confirmed at Harrisburg four years later, was regarded as a positive and unequivocal affirmation of Lutheranism. The new formula removed the ambiguous word, "substantially" and made the entire Augsburg Confession, and not the doctrinal articles only, the object of affirmation. At the same time the General Synod made a declaration in which it rejected certain "alleged errors in the Augsburg Confession," but this declaration is no part of the Constitution of the General Synod. It is simply a defensive statement,—“an answer to the calumnious, and a corrective of the misunderstandings of mournful years”—to use the language of the Junior Dr. Krauth.

Now analyzing the General Synod's confessional basis, we find that it readily falls into two distinct parts:

First. The Word of God is declared to be "the only infallible rule of faith and practice." The words, "only infallible rule," distinguish the Word of God, and give *that* the position of absolute authority. This part of the basis is the *norma normans*.

It determines absolutely the faith and practice of the Church, in the sense that whatever cannot stand the test of the Word of God cannot claim authority over the consciences of men. But this part of the basis is *generic*, and can only mark the Church as *Protestant*. It places the Scripture-principle of Protestantism over against the Church-principle of Romanism,

The second part of the basis is the *norma normata*. It has an authority derived and secondary. It is not described as the "only infallible rule." It is not the *rule* of faith in any proper sense of the term. It is a human conception of the meaning of the *rule*, a human statement and explanation of the "only infallible rule." As such it cannot at all claim the attribute of infallibility. According to a great first principle of Protestantism, it must be led up to the Word of God to be measured and tested. But though secondary and derived as an authority, the second member of the basis is *specific*. It determines the *species ecclesiastica* of the body which adopts it. As its proclamation gave name and historic being to an ecclesiastical body, known as the Lutheran Church, or the Church of the Augsburg Confession, so its formal affirmation and adoption by a body as its own understanding of "the only infallible rule of faith and practice," must make, mark and identify that body as Lutheran, or as a church of the Augsburg Confession. Such affirmation and adoption have been made by the General Synod. *Ergo*.

There can be no question then as to the *species ecclesiastica* to which the General Synod belongs. On the one hand the Augsburg Confession, drawn, as its authors affirm, from the Scripture-principle, repudiates the Church-principle and other errors of Rome, and exhibits what its authors believed to be the plain teaching of the Divine Word. On the other hand the Confession by making the doctrine of justification by faith the centre of the system, and the determining principle for the statement of all doctrines, stands, by way of anticipation, in marked distinction from the entire Calvinistic system; and by affirming that the sacraments are means of grace, it stands in opposition to one of the chief features of the teaching of Zwingli and of all of the present time who are like-minded. Hence not only

does the General Synod claim the right to use the name *Lutheran*, but, judged by her own record, she holds and teaches that conception of the Christian faith which as noted by friend and foe in ecclesiastical history for three hundred and sixty-five years, has been known as *Lutheranism*. Every professor in her theological seminary, must confess to the Augsburg Confession and Luther's Small Catechism as a correct exhibition of the fundamental doctrines of the Word of God, and every candidate for the ministry in the General Synod must pledge himself to her doctrinal basis. *To say that such persons are not Lutheran, and that they do not teach and preach Lutheran doctrine is to insinuate, if not to say, that they are grossly ignorant or reprehensively dishonest.*

If anybody wishes to add to his *personal* confession all the Symbolical Books, and all their particularistic interpretations, the General Synod will neither cast him out nor chide him, but she is not willing that any man shall read all the explanations and interpretations of the said Books into the Augustana, and then say that this confession *so interpreted* constitutes the doctrinal basis of the General Synod. And while standing for the Augsburg Confession, *the entire Augsburg Confession*, the General Synod is nevertheless commanded by her Constitution to "be extremely careful that the consciences of ministers of the Gospel be not burdened with human inventions, laws or devices, and that no one be oppressed by reason of differences of opinion on non-fundamental doctrines."

The reader has before him now the facts relating to the formation of the General Synod's doctrinal basis. These facts exhibit growth from a confessionless to a confessional position. Since 1868 the General Synod has been standing firmly on her present confessional basis. The question must now naturally arise: What does the General Synod mean by her confessional basis? This question can be answered only out of the records of history. The very fact that she attaches herself to the Augsburg Confession is evidence that she means to be *Lutheran*, and the evidence in support of this fact becomes clearer as time advances. Her understanding of herself at Harrisburg in 1868

is unmistakable. In his opening sermon, Dr. Brown, the President, declared: "The General Synod can give no countenance to any man who traduces and decries the teachings of the Augsburg Confession." The *Lutheran Observer*, reporting editorially (Dr. Conrad) the final adoption of the new basis at Harrisburg, says: "So general and decided was the determination to maintain this basis, that no man ventured to propose even a change in its phraseology, and after it was again carefully considered, and clearly explained, all misapprehension of its meaning disappeared, and it was reaffirmed with the most hearty unanimity." (May 29, 1868.) The General Synod's own record says: "When Section 3, of Article II., was adopted, which was done with entire unanimity, by a rising vote, the Synod united in singing the doxology,

‘Praise God from whom all blessings flow.’ ”

Dr. W. M. Baum stated under oath in the Allentown Church Case (1874), p. 239, that the Constitution of the General Synod "holds the General Synod responsible for a full and complete acknowledgment of the Augsburg Confession."

Dr. M. Valentine wrote in 1872: "In language at once clear and decisive, it (the General Synod) has placed itself squarely and fully on the great and universal Confession of our Church." (LUTH. QUART. II., p. 127.)

Thus the record of the General Synod, and the affirmations of her leading theologians show beyond question that the General Synod's confessional basis does embrace the entire Augsburg Confession. It no longer mentions "the doctrinal articles," but includes the entire writing known in history as the *Confessio Augustana* of the year 1530. Says Dr. Valentine: "In thus taking as its own the very Confession of both Luther and Melancthon, the Confession in which our Church, from the first till now, has witnessed for Christ and his truth, and maintained her denominational identity, the General Synod has surely not put itself upon any un-Lutheran ground. It is a fact, too, which cannot be denied that this form of subscription to the great Confession, is as rigid and complete as are those by which other churches have asserted, and now maintain their denomina-

tional identity and continuance." (LUTH. QUART. II., p. 127.) "This form of subscription" binds the General Synod to the Augsburg Confession as "a correct exhibition of the fundamental doctrines of the divine word." In further explanation of "this form of subscription" as it stood in 1864-68 in the mind of the General Synod, and must still stand by historical interpretation, we must pursue the history of the words, "fundamental doctrines" as contained in the records of the General Synod and in the explanations of her standard writers, for these words are so prominent and of such frequent occurrence in the confessional history of the body, that if they be not rightly understood, the very purpose for which the General Synod's basis was established, and the object for which it is maintained will be misunderstood.

I. In the Minutes of 1823 "a fundamental doctrine" is defined as "a doctrine essential to the Christian scheme," and is set off in contrast with "an aberration of non-fundamental importance, either from the faith or practice of the Bible and the Augsburg Confession." In the action (1825) establishing the theological seminary, it was ordered that "in this seminary shall be taught, in the German and English languages, the fundamental doctrines of the sacred Scriptures, as contained in the Augsburg Confession." In the first Constitution of the Seminary the Professor's oath read: "I believe the Augsburg Confession and the catechisms of Luther to be a summary and just exhibition of the fundamental doctrines of the Word of God." As the same hand wrote both the explanation of the words "fundamental doctrine" in 1823, and the two statements of "fundamental doctrines" of 1825, there can be no question as to the sense in which the General Synod used the phrase in the beginning of her history. The affirmation is that the fundamental doctrines of the Scriptures are contained in and justly exhibited by the Augsburg Confession. Nothing is *said* about non-fundamental doctrines, but the plain inference is that such do exist, viz., doctrines which do not belong to the *basal* conception of Christianity, and hence such as may be received or rejected with-

out danger to the salvation of the individual, or prejudice to the unity and stability of the Church. That such was actually the understanding of the General Synod is shown by the following extract from the Minutes of 1829, in which, after alluding to the harmony and fraternal love which prevailed in the body, the General Synod declares :

“Amid these circumstances, we rejoice anew in the grand design of the General Synod of our Church. This design is not to produce an absolute uniformity in minor points of doctrine, for we have no reason to believe that this existed even in the primitive Church ; and we are decidedly of the opinion that, while the grand doctrines of the Reformation are absolutely insisted upon, every minister and layman should have full liberty to approach the study of his Bible untrammelled by the shackles of human creeds.

“The General Synod, therefore, only requires of those who are attached to her connection that they hold the fundamental doctrines of the Gospel as taught in the Augsburg Confession, and in all minor points leaves them unrestricted. On the other hand, we are not able to go with those who remove unconditionally all creeds and confessions, because we cannot see how Socinians could be effectually excluded from the Church without them. But we feel well assured that the great majority of creeds in the Christian Church, by entering far too much into minor ramifications of doctrines, and attaching too great importance to subordinate and even doubtful points, have cherished in the most direct manner, and from their very nature must cherish the unhallowed spirit of bigotry and sectarianism. It cannot, we think, be doubted by any one who has paid attention to this subject, that there are in each of the several orthodox denominations, and often in the same individual congregations persons differing from each other as much as their several creeds do. Why then should not all the synods, which bear the name of the immortal Luther, and still retain the cardinal views of that illustrious reformer, be associated together by the very slender bond of our General Synod, though they may not agree in some

points not touching the fundamental doctrines of the Augsburg Confession?" (*Minutes*, pp. 15, 16).

Here it will be seen that the "production of absolute uniformity in minor points of doctrine" was not aimed at by the General Synod, and that agreement is demanded in "the fundamental doctrines of the Augsburg Confession." From the last clause of the extract we must conclude that the fathers did not regard everything in the Augsburg Confession as fundamental, and that they did not demand the acceptance of each and every one of its contents as a condition of union. The language will bear no other interpretation. There was to be agreement in "the fundamental doctrines of the Augsburg Confession." The design was to state the minimum of required agreement, not the maximum of personal belief.

And if such an interpretation should need evidence for confirmation, it finds it in the official sermon preached before the General Synod in 1859 by Dr. Harkey, who asks: "How has the General Synod adopted the Augsburg Confession? How could she adopt it with the hope of uniting the Lutherans in America, and not burden the consciences of any good men among us? I reply, there was only one way possible, and as a matter of course she *must* take that plan. She adopted it as to *fundamentals*, and to these she requires unqualified subscription. Objections have been urged against the expression 'fundamental doctrines,' as meaning one thing in the mouth of one man, and a different thing in the mouth of another, that to some everything is fundamental, and to others only a few points. Now, I cannot reply to this at length, at present, but have only to say in a few words, *that there are fundamental doctrines in Christianity*, and everybody not spoiled by his theory or philosophy, knows what they are. Indeed, I feel like sternly rebuking the infidelity which lies concealed beneath this objection, as if Christians had not been able to determine in eighteen hundred years what are the *fundamental*, chief, or great doctrines of their holy religion. Down on all such quibbling!"

As this sermon was published by a unanimous vote of a General Synod, which had among its members Drs. Mann, Krauth,

and Schaeffer, afterwards professors in the Philadelphia Seminary, it must be accepted as a conservative and approved explanation of the answer to the question: "How has the General Synod adopted the Augsburg Confession?"

2. We may now examine the case as illustrated by the standard writers of the General Synod.

(a) Dr. S. S. Schmucker, who wrote every one of the earlier documents of the General Synod in which the words "fundamental doctrines" occur, and at whose suggestion the Augsburg Confession was formally introduced into these documents, must certainly be an unimpeachable witness of the meaning which the General Synod intended to convey by these words. In his own printed copies of the Minutes of the General Synod, he has with pen and ink underscored the words "fundamental" and "fundamental doctrines," wherever they occur in those official documents. In his "Popular Theology," (edition of 1834) published by authority of the General Synod, in giving the formula of subscription, he writes: "Do you believe that the *fundamental* doctrines?" etc. So, generally, in his writings, and especially in his defence of the doctrinal basis of the General Synod in the *Lutheran Observer* in 1850, where, after referring to the non-confessional attitude of the Lutheran Synods for a quarter of a century before 1820, he makes the following historical statement: "The founders of the General Synod approving the state of doctrine existing among themselves, did not once name the Augsburg Confession in their Constitution, and wherever in subsequent years that Confession was referred to in any of their acts, it was invariably accompanied with a restriction to the *fundamental* doctrines of Scripture." (*Luth. Obs.*, Mar. 1, 1850). This is simply a testimony to a fact, but to support this fact the writer quotes from Dr. Morris' notice of the "Popular Theology:" "We take pleasure in recommending this work to all who desire to see the fundamental doctrines of the Church plainly stated and triumphantly proved."

(b) We turn now to a witness of a different character. Dr. C. P. Krauth, Jr., grew up in the General Synod under circumstances which gave him every facility to know its history

thoroughly. He differed with Dr. Schmucker in many points of doctrine, and was regarded as much more positively Lutheran than he. From 1857 to 1864 he was looked upon as the protagonist of the General Synod. In both of these years he published a series of articles in exposition and defence of the General Synod's confessional basis. He frequently prints the words *fundamental* and *fundamentals* in italics, thus agreeing with Dr. Schmucker in emphasizing their meaning as *definitive*.

Dr. Krauth says: "We are perfectly satisfied that a synod which bears the 'name, style and title' of Evangelical Lutheran, whose fundamental articles were adopted by deputies of Evangelical Lutheran synods, whose constitution declares that none other than deputies of 'Evangelical Synodical Conventions' shall be its members, a synod which directed the eyes of her ministers to the Augsburg Confession, and of her theological professors to the same great Confession, and the Catechism of Luther as her standards, to confessions, in a word, which are not merely Protestant, but are Evangelical Lutheran, when she used the word 'fundamental' meant by it *that which is relatively so to Evangelical Lutheranism, that which the Augsburg Confession in its very heart and substance assumed to be fundamental to that system of Christianity of which it is the Confession.* Taking then as a correct definition of what are fundamental doctrines of the Word of God, that which is demonstrably to be assumed as such on the acknowledged principles of Evangelical Lutheranism, and of the Augsburg Confession, we want no more. We are satisfied with regard to the General Synod in her declaration as to fundamentals." (Italics those of Dr. Krauth).

Again: "If when the General Synod affirmed that the *fundamentals* were correctly taught, she had declared that or implied that the non-fundamentals were incorrectly taught, no Lutheran who believed that the Augsburg Confession is sound on *all* the doctrinal points it touches, or who believed that none but fundamental doctrines are set forth in the Confession, could have received the Formula. She satisfied herself, therefore, with an affirmative about fundamentals, making neither an affirmation nor a denial in regard to non-fundamentals. She left the synods

in absolute freedom in non-fundamentals, freedom to doubt, to reject or to RECEIVE them."

After stating that there are three or four varieties of thinkers in the General Synod "who would be unprepared to make, or at least to insist on an absolutely unrestricted subscription to the Augsburg Confession," Dr. Krauth says: "Take then these three varieties, or if you will these four out of the General Synod, and who would be left? We have heard terrible things of Symbolism, Sabbatism, Catechism, and Old Lutheranism, but if a division were called for on the question: Shall an absolute reception of the very letter of every part of the Augsburg Confession be the prerequisite to admission into our ministry? there would be upon the one side the General Synod almost as a body, on the other hardly a man. But if the division were again called for on the question: Shall an absolute *rejection* of the very letter of any part of the Augsburg Confession be the pre-requisite to admission into our ministry? we believe the response would be no less decided in the negative.

"The questions and the answers we suppose to be given them, bring before us the problem which the General Synod regarded herself as called to solve, and give us a hint as to what that solution actually was.

"She evidently desired to state the minimum of doctrinal agreement on which ministers could meet without sacrificing the fundamentals of Lutheranism, and to recognize on terms of absolute equality in every respect alike those who did not accept the very letter of the Augsburg Confession on non-fundamentals, and those who did feel themselves constrained by the light of the Scriptures, as they understood them to receive the Confession word for word. It is a transparent confusion of things wholly diverse to represent the fact that the basis of the General Synod *allows* of deviation from some points of the doctrine of the Church as if this were identical with her *demanding* such a deviation; as if she wished to make the *rejection* of some parts of the Confession an absolute test of ministerial recognition, or what would to men with the slightest self-respect or sensibility, be worse, as if she allowed the synods to take action

which would put upon men who received the entire Confession the brand of tolerated error, and leave them in their isolation

‘To peep about
To find themselves dishonorable graves.’

“This seems to be a plain distinction, and yet the neglect of it is, in our judgment, the sole cause of the agitation in our Church—and the full statement of it the sole thing needed to allay that agitation.

“The doctrinal basis of the General Synod, then, was designed to be one on which, without sacrifice of conscience, brethren differing in non-fundamentals might meet. It is a basis, which on the one hand neither by expression nor by implication charges error upon any part of the doctrinal articles of the Confession, but as far as it touches the question at all, expresses or implies the very opposite, a basis, therefore, on which brethren who receive the Confession without reservation, can rest, but which at the same time, on the other hand, defines its position as to what is *fundamental*, leaving entirely untouched the questions whether non-fundamental doctrines are taught in the Confession, and whether, if taught, they are taught in a manner substantially correct. Furthermore, in using the word ‘substantially’ to qualify the term ‘correct,’ in the affirmation as to fundamentals, the General Synod meant not to *decide*, but to *leave untouched* the question whether as to its very letter, the Confession is a correct exhibition of scripture doctrine.” (*Luth. and Miss.*, Mar. 31, 1864).

Dr. Krauth differs from Dr. Schmucker in his discussion of the basis of the General Synod, chiefly in the way of fulness of explanation and in the emphasis which he lays on agreement in *fundamentals*: “Fundamentals only shall be the object in this subscription.” There is no ambiguity in such an affirmation.

But Dr. Krauth grows more specific. In the *Lutheran and Missionary* for April 14, 1864, he writes: “The doctrine of the Eleventh Article, ‘On Confession,’ on the definition which the Augsburg Confession itself gives of what is fundamentally necessary to the unity of the Church, is not fundamental, and never has been so regarded by the Lutheran Church in any part of the

world. On the principle of the formula, as it is a non-fundamental, and therefore not a subject of affirmation, we are at perfect freedom to *receive* or *reject* it.

And again in the No. for April 21, 1864: "It would seem, then, that on twenty doctrinal articles out of twenty-one, of the Confession, there ought to be no difficulty among us, simply as Evangelical Protestants. They are, in their main tenor, fundamental to evangelical Protestantism, and to the Reformation itself, with the exception of Article Eleventh, which is neither fundamental to Protestantism nor to Lutheranism."

Again: "What results have we reached? This, that there is sufficient unity in the General Synod to justify her in defining what, relatively to Evangelical Lutheranism, are 'the fundamental doctrines of the Word of God.' They are, in general, those which are assumed as such in the doctrinal articles of the Augsburg Confession—that is, all the doctrines, generically considered, in the twenty-one articles, except the XIth, 'Of Confession.'"

And, finally: "Let brethren who imagine that a revision, or amendment of the Augsburg Confession, by State Synods, or by the General Synod, or by any convention of any sort would remove all difficulties, rest assured that such efforts only increase the evils they attempt to allay. The Augsburg Confession, with liberty in non-fundamentals; the whole Augsburg Confession, will be the basis of union for our Church in this country. If she cannot unite on that she cannot unite on anything. If she cannot unite on that, she will never be united: She is a house divided against herself, and she must fall. If we give up the old foundation and the old life, we must give up the old name. If we cannot be Lutherans, it is time to cease being *called* Lutherans."

It is known of course that the defence of the General Synod's basis by Drs. Schmucker and Krauth, had reference to the formula in existence up to the meeting of 1864. The change proposed at that time sought to remove the ambiguity which resided in the words "taught in a manner substantially correct." For the old formula was substituted the words: "The Augsburg

Confession, as a correct exhibition of the fundamental doctrines of the Divine Word, and of the faith of our Church founded upon that Word." The words "fundamental doctrines" are in both formulae. That is, the words were brought over from the old formula into the new one. This is proof that they were acceptable words. There is not in existence the smallest particle of evidence, that either at York or at Harrisburg the General Synod intended to import any new meaning into these words or to change their well-known content of idea.

1. That they were not intended to diminish the number of doctrines in question, and thus to weaken the scope and effectiveness of the formula, is shown by the fact itself that the phrase: "Fundamental doctrines of the Word of God" in the old formula, was transferred to the new, as: "Fundamental doctrines of the Divine Word." The sense is identical. In the absence of formal affirmation to the contrary, what the words were understood to mean in the old formula, that they must be assumed to mean in the new, and in the minds of Drs. Harkey, Sprecher, Schmucker and Brown, who brought in the final report at Harrisburg, and who knew the historic sense of these words. The ambiguity justly complained of in the old formula, was removed by removing the phrase: "Substantially correct," and by substituting for it the phrase: "Correct exhibition."

2. That they were not intended to extend to every particular of statement in the Confession, is shown by the fact that the General Synod bound herself to be "extremely careful that no one be oppressed by differences of opinion in non-fundamental doctrines," thus as positively affirming the existence of "non-fundamental doctrines" as she did that of "fundamental doctrines." This is but a repetition of her entire history. "Fundamental doctrines" she has always made obligatory on the consciences of her ministers, and a condition of union with herself. The former she has never regarded as obligatory, nor as a condition of union. They belong to the sphere of freedom. She affirms, and that is a matter of *great importance*, that the funda-

mental doctrines are *correctly exhibited* in the Augsburg Confession.

3. The same two-fold position is shown, further, by the determination of the General Synod to protect her members from imputation because of "differences of views on the non-essential features of the Augsburg Confession," as exhibited in resolutions offered by Dr. Ziegler *immediately* after the passage of the resolution proposing a change of basis:

"*Whereas*, This General Synod, in order to set forth more fully its doctrinal basis and with the view of checking the tendency to disintegration among us, and uniting us more firmly in fraternal union, has proposed to the district synods an amendment to its constitution, and

"*Whereas*, We are anxiously desirous of giving the fullest assurance to all our churches of our sincerity in this matter, therefore,

"*Resolved*, That this General Synod most unqualifiedly reprobates and condemns the course, so frequently pursued, of denouncing each other as cold formalists on the one hand, and on the other, as traitors to the Lutheran Church.

"*Resolved*, That this Synod most earnestly recommends to district synods, and urges them to call to account any of its members who may be guilty of denouncing their brethren on account of their differences of views on the non-essential features of the Augsburg Confession." (*Minutes*, 1864, p. 40).

Here is the most distinct affirmation of the existence of "non-essential features in the Augsburg Confession." Differences of views on these "features" are not to be the subject of animadversion, nor bars to honorable standing and fraternal union in the General Synod. Dr. Krauth placed his *imprimatur* on these resolutions in language which essentially reaffirms all that he had published only a few weeks before: "We hope Dr. Ziegler's excellent resolutions will be carried out; and that in order to do this that our synods may carefully study what is non-essential, and take care not to confound essentials with it, and that they may protect those who are not cold formalists and not traitors

to our Church from being called so." (*Luth. and Miss.*, May 19, 1864).

Non-essential features never can be regarded as fundamental doctrines. By affirmation of the General Synod there are such in the Augsburg Confession. Hence the General Synod, true to her history, and true to the genius of the Lutheran Church does not intend to bind the very letter, or every accidental statement of the Confession, on the consciences of her members, but to obligate to the *faith* of the Confession and to those doctrines which express the faith embodied in the Lutheran system. All this is made as clear as day-light by her own records. The General Synod by her action (1864–1868) *did* intend to clarify and to strengthen her confessional basis. She *did* intend to remove the ambiguity contained in the words "substantially correct." She *did* intend to declare herself *Lutheran*. But she *did not* intend to force all the "non-essential features of the Augsburg Confession" on the consciences of men, nor did she intend to blot out the traditional Lutheran distinction between fundamental and non-fundamental doctrines and thus become *un-Lutheran*. That this *two-fold* position is in harmony with the history of the body, and with the genius of the Lutheran Church, will hardly be disputed by intelligent Lutherans.

In 1866 Dr. J. A. Seiss, still regarding himself a member of the General Synod, and still declaring himself satisfied with her doctrinal basis, wrote: "Our Church has found it good to be lenient with poor erratic humanity. She binds no man unconditionally to minute details of doctrine, or unalterable forms of worship, or specific and invariable measures in the management of pastoral affairs. It is true, she has spoken on all these things. In her best wisdom, and leaning on the inspired word, she advises her children as to what are her views of a complete doctrinal system, of a pure and edifying public service, and of the best means of promoting the interests of the Church. She has her confessions of faith, her liturgies, her catechisms, which she respects and loves, and which she expects all who enter her communion to regard with due honor. But she forces none of them upon her members in the form of rigorous and compulsory laws.

Here and there some particular exceptions may have occurred, and may still exist; but it does not lie in the genius of our Church to enforce her utterances in detail, as if they were indispensable, either to Christianity or herself. She, indeed, demands the reception of every doctrine which enters into the essential life of Christianity, as contained in the Old and New Testaments, set forth in the ancient Catholic creeds, and again so lucidly exhibited in her own great Confession. But as declared by Reinhard and maintained by the most conscientious theologians of our Church: 'Even he who has solemnly adopted and subscribed the symbolical books, is by means bound to adopt every unessential point, every interpretation of a scriptural passage, every argument or opinion which they contain.' " (*Evang. Rev.* XVII., p. 190.)

After quoting the above passage Dr. Brown remarks: "This is precisely the position of the General Synod in regard to the Augsburg Confession; and we presume every member of the General Synod would most cordially endorse these words of Dr. Seiss. If there are any who could not, they belong to the 'particular exceptions' who think Dr. Seiss too catholic and liberal." (*Evang. Rev.* XVIII., p. 133.)

And now bringing together the results yielded by the General Synod's own records, and by the comments and expositions of her standard writers, we will have no difficulty in understanding the confessional basis of the General Synod:

1. The General Synod's confessional basis assigns the priority, the precedence, the position of absolute authority to the Divine Word. This is shown by the words: "Only infallible rule of faith and practice." No tradition of the Church, no human statement of doctrine, can stand on this high plane. There is only one *rule* of faith. Thus the first member of the basis marks the Protestantism of the General Synod. The second member of the basis marks the Lutheranism of the body, inasmuch as it makes an affirmation which includes the entire Augsburg Confession as "a correct exhibition of the fundamental doctrines of the Divine Word." Nothing more can be required in order to define the position of the General Synod as *Protestant*

and *Lutheran*. No man can subscribe her doctrinal basis honestly, and be a Romanist, a Calvinist or a Zwinglian. He must be an *evangelical Lutheran*.

2. It stands written in her Constitution and in her solemn deliverances that she does make a distinction between fundamental and non-fundamental doctrines, between essential and non-essential features in the Augsburg Confession. No man can write her confessional history fairly and honestly without making recognition of this fact, for it is inscribed on almost every page of that history, and has formed a part of her life. Yea, this distinction and the principle of its practical application is embodied in her constitution. On the one hand the General Synod acknowledges no man as Protestant who will not heartily subscribe the first member of her doctrinal basis; and no man as Lutheran who will not accept the second member of that basis, or who traduces the teachings or decries the value of the Augsburg Confession. On the other hand she has most solemnly obligated herself not to bind all non-fundamental doctrines, all "non-essential features of the Augsburg Confession" on the consciences of her ministers. More than this ought not to be demanded by him who believes that every phase of the teaching of the Confession, and its every form of statement, is in perfect accord with the Divine Word. More than this ought not to be conceded to him, who, bearing the name Lutheran, still insists on "approaching the study of his Bible untrammelled by the shackles of human creeds."

Well did Dr. Wolf write, after quoting the General Synod's present confessional basis: "By this doctrinal basis imposed on the District Synods as a condition of union with it, and the previous adoption of Luther's Catechism 'without qualification,' and the definition of fundamentals in the Liturgy of 1847, it is the testimony of Dr. C. P. Krauth, Jr., 'the General Synod's Lutheran soundness is fully vindicated.' 'These testimonials,' he maintained, 'are its real basis, official statements, back of which no man has a right to go.' " (*The Lutherans in America*, p. 365-6.)

And well did Dr. Sprecher write in quoting the same confessional basis: "She (the General Synod) acts in the spirit of the

early Lutheran Reformation, when she distinguishes between fundamental and non-fundamental doctrines, and requires only the declaration, that it (the Augsburg Confession) 'is a correct exhibition of the fundamental doctrines of the Divine Word, and of the faith of our Church founded on that Word.' She thus appropriates what was *first made practicable by the principle of the Reformation, and preserves an essential trait of early and true Lutheranism.*" (*Groundwork*, p. 35.) Thus may we conclude :

The General Synod *does* require unqualified subscription to *fundamentals* ; or as Dr. Seiss puts it : "Demands the reception of every doctrine which enters into the essential life of Christianity." This she unanimously affirmed through Dr. Harkey's sermon in 1859. And when in 1864 she proposed and in 1868 confirmed her present confessional basis, she retained the old words *fundamental doctrines*, nor gave them any new meaning nor any changed application ; nor has she up to the present time seen fit to alter a word in her confessional basis, nor to give any word in that basis either a wider or a narrowed application. No man then, "not spoiled by his theory or philosophy," who studies the confessional history of the General Synod, and the numerous comments of her standard writers, can fail to understand the doctrinal and confessional position of the body as *generically and catholicly Lutheran*, and as having a full right and a clear title to the name, *Evangelical Lutheran*. To her enemies, and likewise to her members who are liable to be disturbed by the machinations of her enemies, she presents the Augsburg Confession of 1530, and says : This is *our* Confession, *the ONLY distinctive confession which has ever had universal recognition in the Lutheran Church* ; and our way of holding, interpreting and applying it, is in full essential harmony with the principles of Protestantism and with the practice of the vast majority in our Church.

Well might the General Synod adopt as her own the language of Dr. Brown, and say : "The General Synod does receive and has incorporated in her Constitution 'the Augsburg Confession, as a correct exhibition of the fundamental doctrines of the Divine Word, and of the faith of our Church founded upon that

Word.' This is all that the most distinguished Lutheran divines have ever considered binding in the Augsburg Confession, and is in the very words of the Ministerium of New York, whose Lutheranism is not questioned by those who now assail General Synod Lutheranism." (*Evang. Rev.*, XVIII, 132.) And in confirmation of what Dr. Brown wrote, she might appeal to the testimony of the Professor of Ecclesiastical History in her own theological seminary: After ridiculing the pretentious claims of certain extreme and exclusive Lutherans—"an infinitesimal fraction over against the vast body of the Church;" after declaring the platform of others who accept "the whole of the Symbolical Books 'in every statement of doctrine in their own true, native, original and only sense' " as "the sense which these give to them;" after stating that Melanchthon and Agricola "taught in the same university, preached in the same pulpit, and communed at the same altar;" that "Osiander remained unmolested in the Lutheran Church to the day of his death;" that Calixtus was "neither cast out nor disowned;" that the Pietists were good Lutherans, bringing "a new life into the Church which upon the testimony of even a strict Lutheran like Guericke, compares with the results which followed the complete triumph of the rigid party, after the Form of Concord, as the day compares with the night"—after pointing out these and many other striking antitheses, Dr. Wolf says in his Inaugural: "Thus she (the Lutheran Church) wisely maintained the evangelical position of liberty between papal tyranny and rationalistic license, and became preëminently, and without a rival, the Church of pure doctrine, and at the same time the most tolerant communion of Christendom.

"How abnormal, then, the present condition of the Lutheran Church with her numerous divisions, each more or less hostile to all the others, while during the first two centuries of her existence, with all the bitter contentions of her teachers, the Church remained a unit! How antagonistic to history is that attitude of exclusiveness which bars from the Lord's table and from the pulpit all who will not submit to every particular of doctrinal interpretation, when the Church of our fathers did not

withhold the sacrament from even a fanatic like Jacob Boehme, and suffered an Agricola to preach to her congregations up to the time of his death.

“What a burlesque upon the past of our Church is the position which demands, as the first requisite for fraternal recognition and organic unity, perfect agreement in doctrine! Such agreement was never known in all the glorious ages of our history. In spite of the frequent and persistent efforts towards such an ideal, the life and liberty begotten of a living faith were always too strong to admit of its realization.” (QUAR. REV., IV., 441).

ARTICLE III.

CHRIST IN THEOLOGY.*

BY WILLIAM H. DUNBAR, D. D.

In seeking for a secure foundation upon which to rear a structure, it is generally necessary to drive the first stroke of the pick into loose shifting soil, often to dig through shaly rock, sometimes to clear away much rubbish. With this end in view I may ask you to bear with me in a quotation with which I propose to begin this discourse. In his preface to a recent book, one of the most brilliant and fascinating writers of the time, and one who stands for the brightest scholarship of the advanced school of religious thought, lays down this proposition: “We are living in a time of religious ferment. What shall we do? Attempt to keep the new wine in the old bottles? That can only end in destroying the bottles and spilling the wine. Attempt to stop the fermentation? Impossible! And if possible the only result would be to spoil the wine. No! Put the new wine into new bottles, that both may be preserved.”

The proposition seems innocent enough. The illustration bears the mint-mark of the divine mind. But let us ask: What is this new wine and what are these new bottles that are to be

* Address delivered at the dedication of the new building of the Theological Seminary, Gettysburg, Pa., in May, 1895.

so carefully labeled and set in the place of the old? We read on through the charming pages of the book and we come to this question: "How are we to regard the Bible? How are we to regard inspiration and revelation? Are we to think that God has given us a perfect and infallible standard, something complete and perfect from its inception; or are we to think that he has given us a literature, in which the manifestations of his presence and power are unique, but in which they are made through men of like passions as we ourselves are, men who saw truth as in a glass darkly, men who knew in part and prophesied in part? Is the Bible like the Northern Lights, flashing instantly and without premonition upon a world of darkness, and setting all the heavens aglow with its resplendent fire; or is it like the sunrise, silvering first the mountain tops, gradually creeping down the valleys, a progressive light, mingled with, yet gradually vanquishing the darkness, its pathway like that of the righteous man, growing brighter and brighter unto the perfect day?" The question seems legitimate enough. It seems clear enough. He claims it to be fundamental. It is fundamental. It contains the venom of a deadly poison.

The writer's own answer is revealed in the very manner in which he propounds the question. It is so speciously put as to betray us into fundamental error. The foundation principle laid down as the ground-work of Protestant Theology was this: The Word of God, the Canonical Scriptures, the absolute and only rule of faith and life. We have been taught to look upon the fundamental doctrines of scripture as fixed, immovable, permanent—the revelations of scripture as complete, perfect, final. The closing utterance of God's word comes to us as the seal at once of its origin and of its completeness: "If any many shall add unto these things God shall add unto him the plagues that are written in this book." With an utter disregard for the most sacred of all sacred things the question breaks this seal. The reformers of the sixteenth century repudiated the idea of an infallible Church, appealing from a fallible Church to the infallible word of God. The so-called reformers of this nineteenth cen-

tury would repudiate the fundamental fact of the infallible word of God, appealing from the infallible word to reason, a guess, nothing. The new wine is a reconstructed faith; the new bottles are reconstructed theological statements and a reconstructed Bible.

We may dismiss this solitary writer and his book with a passing notice. The movement which he represents is not to be despised. It is a movement which is sweeping in its wake some of the brightest scholarship of this generation. Its dangerous poison is being scattered throughout our churches. It "is the highest wave of a general critical movement caused by a vast breaking up of the waters of human thought, through the introduction of certain modern principles. The flow of this tidal wave of criticism is equally strong, and has been felt with equal keenness, in the secular realms of literature and history, in philosophy, in sociology and political economy, and even in the ordinary avenues of practical business life. * * It has at last reached the doors of the loftiest and most sacred citadel of Christendom, and is rushing through its portals."

It is with emotions of natural and reasonable pride, and at the same time of devout thanksgiving, that I take this place to-day. For in taking it I feel that I have the honor of standing for an institution which sets its face like flint against the new wine in new bottles, which rests firmly upon the unshaken foundations of the infallible word of God. There is no "Whither" written upon the front of this new building. Upon a theology so grounded there rests a responsibility in these times such as it has perhaps not been called upon to assume since the days of the Reformation. To a theology so grounded the Church and Christendom look, must look, has the right to look, to act, not only passively in defence of the truth, but aggressively in assault upon the error, to probe the secret of power of the movements of the day, to uncover the fallacy of the specious arguments, to discriminate between the error and the truth so cunningly mixed, to smite the error hip and thigh.

To meet this demand needs, not a reconstructed theology, but if you will allow me the term, a revitalized theology—a theolo-

gy readjusted in its relation to religious thought and Christ. To this end I may state as my general theme "*Christ in Theology.*"

I. THE PLACE OF THEOLOGY IN RELIGIOUS THOUGHT.

Henry Wace, in "Bampton Lectures," has concisely put and sharply analyzed a tendency which we have all felt to throw discredit on theology. "It is of course a commonplace to assert that there can be no real collision between the truths of religion and those of physical science; and it is equally a commonplace that there can be no real incompatibility between the scientific spirit and the spirit of faith." But at this moment we are confronted by a peculiar situation, yet one that has a natural explanation. Nothing is so evident to the thoughtful student as what may be called a lack of balance in the development of human thought. "As one principle after another comes into prominence, as one faculty after another of man's nature asserts itself, it overbears all others for a time." This general fact will help us to understand and at the same time aid us to meet the peculiar situation of this time. At this moment the scientific spirit is prominent, dominates in the realm of thought. Science, to use a familiar phrase, is "in the air." We have all due respect for the scientific spirit. "The most brilliant achievements of our century have been its scientific advances." But in the undue prominence given to habits of scientific thought and in the dominating tendency to judge of all things on purely scientific grounds, a disproportion has been created reflecting on other departments of human thought—especially on theological thought. Two results are manifest so far as modern theology is concerned. The one is the tendency *to minimize theology*—"a disposition to reduce to the smallest possible limits that which is essential in Christianity"—to reduce every doctrine of revelation within the limits of natural knowledge. The other is—a tendency more dangerous in that it touches practical life—the disposition to make the practical religion of the church purely *moral and entirely independent of theology*. It was M. Renan who declared: "We should seek in vain for a theological proposition in the gospel." A recent statement has been made "that the earliest

teachings of Jesus recorded in the gospel which can be regarded as in any degree historical is pure morality, almost if not quite free from theological dogmas. Morality was the essence of his system; theology was an afterthought." The popular mind somehow responds to these statements. Even to the minds of a large multitude of Christians there is a flavor of plausibility about them. And so it has come to pass that the demand is not an unusual one of the preacher, "Give us practical religion—not doctrine—not theology."

Confronted by this situation there is at this moment a claim upon theology such as has not been perhaps since the days of the Reformation. We are not alarmed by the situation. By and by the proper balance will assert itself. But in the meantime the theological spirit must assert itself over against the scientific spirit—not indeed to place itself in conflict—but to maintain the proper balance in religious thought.

Theology has always held a preëminent place *in human thought*. It would be difficult indeed for the student of history to name an influence which has been stronger in any age in formulating the thought of that age than the attempt to solve the problem of God—his existence—his relation to the world—man's relation to him. A study of history reveals the fact that in every century the measure of earnestness in considering this problem has decided the measure of intellectual activity. That problem is the starting-point of all theology. It is infinitely beyond the ken of the scientific spirit. And so it has come to pass that always the schools of theological inquiry have been the fountain-heads of thought in every civilized nation and time. Taylor Lewis says: "Faith is the life of science. In some form it always precedes. Every revival of literature in the world, every new interest in philosophy, every notable quickening of the human intelligence, may be traced to something that may be called a revival of religion." "Not without historical warrant does Kaulbach, in his Cartoon of the Reformation, group all the intellectual activity of the seventeenth century around Luther with his open Bible in his hand."

The place of theology *in religion* is fundamental. The error

is fatal which separates the two. There is a great hue and cry against creeds. "Creeds," men say, "why they are only religious opinions and theories." Creeds! why they are looked upon as representing narrowness and bigotry and prejudice and as antagonistic to all that is liberal and broad and progressive. Creeds! why they are regarded as the embodiment of everything that is impracticable and worthless in religion. More than one half that join in this cry do not know what creeds are. Creeds are not mere religious theories and speculations. They are the embodiment of the teaching of this Book of books. They are the theological statements of the doctrines of this Bible. These doctrines stand at the very center of the religion of Christianity. You cannot conceive of a system of religion but what certain great truths are at the centre of it. It has been so with all the great religions of the world. Take away their beliefs with reference to God and their religion is gone. And this is especially and manifestly true of the religion of this Bible. Go back to the beginning, the very first we hear of religion is as it comes to us in the revelations from heaven. Crowd out these doctrines and your Christianity is gone. These doctrines are the foundations of all true Christian life. This statement is not difficult to understand. There is a natural affinity between all kinds of truth and all forms of goodness. The man that holds no truth can not be good and true. The gospel is *like a bridge* by which alone men can go from this valley of shadows to the regions of bliss and happiness. Every doctrine is an arch and all the arches of doctrine united make up the bridge. Leave out one arch and the bridge is defective, and nothing is more dangerous than a defective bridge. The gospel is *like a ladder* by which we climb to heaven. Every doctrine is a round in the ladder and by these rounds we climb. Leave out one round and it stops the course to heaven. The truths of the gospel are like stepping-stones over a deep water. Take away one stone and you leave an impassable breach. Some day we will understand better than we do to-day how much theology, with its concise, systematic formulated statements of doctrine has had to do with the spread of the gospel, with the more intelligent experiences

of Christians, and with the more intense, methodical and efficient activity of the Church.

And so as a matter of course it follows that theology must hold a preëminent place in *religious thought*. Take if you please, what may be regarded as the two fundamental principles of Christ's system: "Love to God and Love to Man." It is high above the scientific test of thought as heaven is high above earth. It is matter of pure theology. "It is the very theological problem which has racked the heart and brain of man from the dawn of religious thought to the present moment." Or take if you please a single passage. "There is one short passage which has asserted its hold over the minds of men, whatever their critical opinions, as embodying essentially the thoughts of our Lord. That passage is the Lord's Prayer. No one probably would dispute that in that brief form of words we possess the very substance of the mind of Christ. But in the mere conception of prayer it involves the whole principle of our personal relation to God." That principle the scientific spirit can not touch. It is above all the most presumptuous reaches of the higher criticism. It is pure theology. And so passage after passage exhibits the perversity of all attempts to deprive our Lord's teaching of its theological element. Close your schools of theology and there will be confusion worse confounded in the realm of religious thought.

Holding this preëminent place in the world of thought and especially in the world of religious thought, it is to theology that we must look to counteract the tendencies of the day. It must assert itself to secure the proper balance.

To this end our religious teachers *need a theological equipment as never before*. There are three purposes towards which attempts "to confirm and establish Christian faith may be directed." The one is to show the inconsistency of error; this is mainly polemical. The second is to show that the truths and facts it reveals are consistent with reason and science; this is mainly apologetical. The third is to assert the positive grounds on which our faith rests and to enforce it. This is properly the field of theology. This latter it seems to us is the purpose

which once more must engage the consecrated thought and the ransomed powers of the servants of the Most High. The Christian teacher must be prepared to unveil the secret fallacy of the subtle errors—must be prepared to show the consistency of theological truth with reason and science—but most of all must be ready to confront error with a clear statement of the positive grounds on which the faith of the Church rests. For either purpose the demand of the day is for Christian teachers well equipped. Superficial thinkers and men lacking in careful and thorough theological training are unsafe men in our pulpits.

And equally important is it that theology *should concentrate its forces* in its legitimate field and against the common foe. This is true in this day as perhaps never before since the Reformation. The conflict of the age, so far as the Church is concerned, is first of all theological. Other controversies are secondary. On questions of forms and politics and methods we may differ without essential injury. On the great fundamental questions of theology we must join hands in mutual fraternal fellowship and love, to present an unbroken front to the common foe. Here and now, before this magnificent hall to be consecrated to its high and holy purposes, amidst the precious memories which gather about us, in the presence of him who is the great Head of the Church, we may record our grateful thanksgiving, that, whatever our differences on minor questions, on all matters of fundamental doctrine we are essentially one. And here to-day my heart prompts me to a most earnest appeal: Let us bury our differences on non-essentials and on all matters of secondary import, and standing upon the word of God and the Augsburg Confession as the correct exhibition of the truths of that word, let us join hands in the fraternity of sound doctrine and against the common foe.

And now let me add that the demand of the day is for a revitalized theology. This is necessary that it may reassert itself. I say this not to reflect on the theology of the time. But it can not be ignored that the natural tendency of theological thought is to formalism. Its very object to systematize thought brings with it this tendency. The age demands, not a reconstructed

theology, but what I have called a re-vitalized theology. And more and more in all the circles of religious thought it is felt that the secret of this re-vitalizing of theology is contained in giving Christ his proper place. And so I am led to consider,

II. THE PLACE OF CHRIST IN THEOLOGY.

"Christ the centre of theology" has become a pet phrase in these times. We hear it in various quarters. This fact makes it all the more important that we should ask: What is the Christ who is to be the centre of theology? In what sense is he to be the centre of theology? Often it is the mere historic, human Christ. Just as often it is only an ideal Christ. And quite frequently it is a vague, indefinite Christ, without any distinct personality. Let it be clearly fixed in mind then that the Christ who is to be the centre of modern theology, must be the Christ of scripture; and that he must be the centre of theology in the same sense in which he is the centre of the doctrines of scripture.

It is a truth so evident that it needs no proof, so often stated as to have become almost a commonplace, that Christ is the centre of Christianity. And yet frequently as the statement is made it is a grave question whether religious thought has begun to fathom the profound depth of the truth. It is understood, of course, that the story of Christ and the events of his life form the central point around which the Bible history revolves. But it is to be understood more clearly than it now is, or perhaps ever yet has been, that it is not simply the historic Christ that is the essential centre of Christianity, but the divine, living Christ. And it is to be understood that Christ is not simply the centre of Christian history, but essentially of Christian experience. Paul's Christian experience began with his appropriating the work of the historic Christ,—Christ and him crucified. But nothing is more manifest than that Paul's conscious religious experience did not simply revolve around the Man of Nazareth. Its secret of abiding strength was the divine, living Christ. "I live, yet not I, but Christ liveth in me." And still more profoundly is it true, that Christ is the essential centre of all Chris-

tian truth and doctrine. The doctrines of Christianity do not rest upon a dead past. If so they would long ago have perished in the oblivion of that past, or be as musty and mouldy as the worthless abstractions of the Koran or Vedas. The doctrines of Christianity are not simply dead treasures of the past; they throb and pulsate with a life that makes them as vital to-day as when first uttered. The doctrines are "of Christ." Christ, the divine living Christ, is the soul and centre.

And the place which Christ occupies in Christianity, is the place which he must occupy in Christian training and culture. "The ultimate answer to all questions, the solution of all doubts, is contained in Him who is the mystery of all mysteries, the revelation all revelations, that is, in Christ the light of the world." Christlieb's earnest cry rings out to-day with just as thrilling force as it did twenty years ago: "Between Christless culture and Christianity, a bridge of accommodation can no more be built than between light and darkness." And the Christian culture of the times can not rest simply upon the human life and teachings of the man Christ Jesus; it must be vital with the conscious and recognized presence of the spirit of Christ—the divine Christ—the living Christ. "Only let the Church hold fast him who is her foundation and end, Christ; only let her proclaim him, not with the old merely but with new tongues:" let her be mindful to present him to the present age, feverishly agitated, and in every sphere of knowledge and action wearily excited, and the triumph of the truth may be confidently anticipated. To this end we must look to theology to guide the religious thought and speculations of the day. To this end we need a theology that is a system, but more than a system,—a theology vitalized by giving Christ his proper place in its system and in its forms of statement.

Now the place which Christ must occupy in theology is that which he holds in Christianity, and most essentially that which he occupies in Christian doctrine. For theology proper is not a statement of Christian history, nor yet a statement of Christian experience, but a statement of Christian doctrine. So what

Christ is in Christian doctrine, that he must be in Christian theology. Our worship must be Christo-centric, our methods of church-work must be Christo-centric, but most of all must our theology be Christo-centric. Otherwise theology is but the dry rattling shell out of which the kernel has dropped, the pithless husk out of which the living seed has fallen, the rusty and rusting armor of a living form whose pulse has long ago ceased to beat.

At the centre of this system must of course be recognized the historic Christ. The life lived, the acts performed, the words uttered, the sufferings endured, the death submitted to eighteen hundred years ago dare not be ignored. It is a fact evident to every careful student and one that ought to inspire every earnest Christian that the tendency of modern theology is to concentrate thought more and more on Christ. Fairburn calls attention to this and says: "What a contrast does the workshop of a living theologian present to the library of the older divines! Dogmatics and apologetics have almost disappeared from it, and in their place stand books on almost every possible question in the textual, literary, and historical criticism of the Old and New Testaments. Harmonies have almost ceased to be, and instead we have discussions on the sources, sequence, dependence, independence, purpose, dates of the four gospels." Biblical criticism has assumed a new significance and a new importance. There is an intensity in this study that is striking, almost startling. "The libraries of Europe and even the monasteries of the East have been ransacked for manuscripts, and the manuscripts themselves have been collated and compared with an enthusiasm and a painstaking far greater than that bestowed on any secular writers of equal antiquity. The writings have been subjected to a minute and even microscopic critical examination, and a more comprehensive study of their general tenor has not been neglected." We stand before the marvelous activity in this field in amazement. What is the meaning of it all? Study it carefully and you cannot fail to perceive that most important of all is the concentrated attention which is directed to the life and character of Christ. Lives of Christ have been written by men of all

schools, tendencies, churches, each using some more or less rigorous critical method. And other writers are at work on the same theme as if it could never be exhausted. Besides these, and supplementary to them, are histories of the New Testament times, which show us the smaller eddies as well as the greater movements, and all of them evidently only to supply the background, and the light and shade needed to throw the central figure into true perspective. Once more, and perhaps as never before, the question is being asked, "What think ye of Christ? Whose son is he?" This is the centre of the greatest intellectual agitation of the age.

Now all this is well. But all this is not enough. We are bound to discriminate carefully between this concentrating of intellectual activity in the historic Christ, and the devout centering of thought in the living divine Christ. The deadest ritualism may be Christo-centric,—but only so in making the historic Christ the centre of its observances. In a certain sense the theology of the Romish Church, as its worship and church life, is Christo-centric. There is scarcely another church more so. For ten centuries it has kept alive the memories of the events in the life of Christ. But it is only the historic Christ,—the dead Christ. The Unitarian might claim his theology to be Christo-centric. His teachings of morality are based on the life of Christ as no other. But it is only the historic Christ. The Higher Criticism might claim to be Christo-centric in its intellectual activity. Christ is the centre of its most earnest thought. But it is the historic Christ. The Christian theology of the day must place itself in a position to compete with the higher criticism in its study of the life of the historic Christ. Yea, more,—Christian theology must dominate in this realm of intellectual activity. We must look to it to formulate the results. To accomplish this it must go to the study with a vigor that is more than mere enthusiasm,—more than mere intellectual force. It must be Christo-centric in a sense in which the Romish theology is not, the Unitarian can not be, and the higher criticism could not presume to be. Christ must be the centre of its life,—the living divine Christ its heart,—making its

systematic statements throb and quiver with spiritual life and power. A spiritually dead intellect will achieve no more for Christ than a spiritually dead soul. A spiritually dead theology will achieve no more for the truth as it is in Jesus than a spiritually dead church. As well place an array of empty armors of steel without living forms in them to meet the onslaught of the living foe as to confront the present attack upon our faith, quivering with a strong pulse of intellectual life, with a theology that has no living Christ in it.

We have come to have a new conception of God in his relation to creation. We think of him "not as some one outside of his creation ruling *over* it, but as some one inside his creation ruling *within* it. God is not a mechanic who has built an engine and stands in the locomotive and holds the lever, turning off or on the steam, and regulating the machine as he will; but God is a spirit, and as a spirit indwelling in all that he has made." What God is to his creation that Christ is to Christian truth. "The organist sits at the instrument and plays upon it. He is not the organ. He ministers it, directs it, controls it. Presently he stops. The singer rises to sing. He also uses an organ. His own throat is the organ he uses, and he can put into his music far more of the real spirit, because he is using himself, than he can who is using but the tubes of tin or wood." Christ is to Christian truth, not what the organist is to the music of the organ, but what the singer is to his song. And what Christ is to Christian truth that he must be to Christian theology.

Here we pause in the development of this theme. Most appropriate is the thought to which we have come to this occasion. We are here to dedicate a building to be devoted to theological education—to training in Lutheran theology. Without any degree of vanity we may glory in our Lutheranism. It is right that we should do so. There are many things in Lutheranism to inspire our reasonable pride. But most of all and mainly do we glory in it because of the central place which Christ has been given in our Confessions, in our Forms of Worship, in our methods of Church-work, in our polity, but especially in our theology. The essential distinctive feature of Lutheranism is to be found

in its theology. And the chief distinctive feature in its theology is, not some denominational dogma, but in the place which Christ has been given in that system. It is conservatively strict in its orthodoxy, stands for sound doctrine, gives the great events in the life of Christ their proper place in the work of Redemption, but its chief source of abiding strength consist in the fact that it recognizes the spirit of the divine living Christ in its formal statements. This is the vital test of sound Lutheranism. There are superficial tests and vital tests—tests that touch simply the outward forms and tests that touch the inner life. Correct forms of worship are important tests of external church life. Orthodoxy and sound doctrine is an important test of external and formal statements. Christ himself is the test of the inner life of these statements. This is the vital test of sound Lutheranism. Contemplate for a moment our prince of theologians, Dr. Martin Luther. Study carefully the processes of his mind and thought. He came not to Christ through doctrine, but he came to sound doctrine through Christ. Christ in him was the illumination which gave him that marvelous insight into doctrine which has been the wonder of generations since. Christ in him was the force which gave his utterances that mighty power which shook Europe and the world. And what the living Christ was in the theology of Luther that he has ever been in the pure theology of the Lutheran Church. Well does Dr. Schaff say: "The Lutheran piety has its peculiar charm,—the charm of Mary, who sat at Jesus' feet and heard his words * * The Lutheran Church meditated over the deepest mysteries of divine grace, and brought to light many treasures of knowledge from the mines of revelation. She can point to an unbroken succession of learned divines who devoted their whole lives to the investigation of saving truth. She numbers her mystics who bathed in the ocean of infinite love. She has sung the most fervent hymns to the Saviour, and holds sweet, child-like intercourse with the heavenly Father." The Lutheran Church is preëminently evangelical. Says Dr. Krauth, the younger: "No title could more strongly express her character, for preëminently is her system one which announces the glad tidings of

salvation, which excites joyous trust in Christ as a Saviour, which makes the sacraments bearers of saving grace. In no system is Christ so much as in the Lutheran; none exalt so much the glory of his person, of his office and of his work." The ringing keynote of its message to the world is the all-sufficiency of Christ's merits, the justifying power of faith in him. This is the great distinctive claim of its theology. And more and more as modern theology concentrates thought in Christ, is it tending to this essential feature of the Lutheran system, thus verifying the candid prediction of the elder Dr. Hodge made twenty years ago that the basis of the Lutheran theology was that to which all systems must finally conform.

And this, as I have studied it and conceived of it, is the theology of the institution in whose interest we are gathered here to-day. The statements which fix its basis, prepared by its first professor of theology, Rev. Dr. S. S. Schmucker, are unequivocal. They cannot be misread or misunderstood. And upon this basis the theology of this institution rests to this day. That which we have pointed out as constituting preëminently the distinctive feature of the theology of Luther and of the Lutheran Church is just as preëminently the chief distinctive feature of the theology of this seminary.

This institution had its origin in the recognized necessity of careful theological training. A part of its design as stated was "to make the future ministers of the Church zealous and learned men; workmen that need not be ashamed, being qualified rightly to divide the word of truth, and to give unto each hearer his portion, both of instruction and edification, in due season." The importance of that statement needs to be emphasized anew. It is in strict accord with the high place which the Lutheran Church has always given to theological education.

And this institution stands unflinchingly for sound doctrine and scripture orthodoxy. It was designed "to provide our churches with pastors who sincerely believe and cordially approve of, the doctrines of the Holy Scriptures * * and who will therefore teach them in opposition to Deists, Unitarians, Arians, Antinomians, and all fundamental errorists."

And with equal clearness was the position of the institution fixed in its relation to the great Confession of the Church. The fathers declared "that in this seminary shall be taught, the fundamental doctrines of the Sacred Scriptures, as contained in the Augsburg Confession." Upon the professors was imposed an obligation which now reads, "I believe the Augsburg Confession and the catechisms of Luther to be a correct exhibition of the fundamental doctrines of the Word of God." This constituted the first formal adoption of the Augsburg Confession in the printed constitution of any Lutheran synod or theological institution in this country. To the theologian who was mainly instrumental in giving this place to the confession in the Constitution of the General Synod and of its theological school should be given the credit of leading the way to place our Church and her institutions on the sound Lutheran basis. To the institution formed under his controlling hand and mind must be given the credit of being the first of the institutions of the Church in this country to place herself firmly on the basis of the Augsburg Confession. There she stands to-day, the mother in point of doctrine as well as in point of time of sound Lutheran theology in this land.

Recognizing the importance of thorough theological training, devoted to sound doctrine, standing for essential Lutheranism, there remains yet one other element to be noted in that basis. It is set forth in these words in its statement of design: "To make the future ministers of the church devoted and deeply pious men; by educating a number of them amid circumstances most favorable to the growth of genuine godliness, and affording the most powerful stimulus to its attainment." Very clearly and distinctly the end of this design as stated was that the theological training, the sound doctrine, the pure Lutheranism, here to be given should be animated by the inner experiences of personal piety,—Christ in the heart,—as the theological utterances of our own great Luther were made living things by the inner experiences of justifying faith through which he had passed. It provided for the perpetuity of the spirit and methods of genuine Pietism, which is but another name for evangelical Luther-

anism, in the constitution of the school of theological training. Lacking this, and the soundest Lutheranism, the purest orthodoxy, the most profound theological learning, is absolutely powerless against error.

On this day of dedication I would write upon the front of this building, in letters that glow and burn and shed their effulgent rays near and far, the name : "*Christ.*" Around it I would draw a circle and upon it write : "*The truth as it is in Christ ;*" for that can only be pure gospel truth which makes Christ the centre. Around this in wider circle I would write : "*Christian theology ;*" for all Christian theology must be the formulated statement of the truth of which Christ is at once the centre and the life. And around this in yet wider circle I would write : "*The Augsburg Confession ;*" for we firmly hold and believe that Confession to be a correct exhibition of the truth as it is in Christ. And not only as these encircling names concenter in the name of Christ, but as they reflect the light from the central name, would I make them legible to the human eye.

ARTICLE IV.

INDIVIDUALISM, OR TO EVERY ONE HIS WAY.*

BY HON. THOMAS HEDGE.

My thanks are due to that courtesy which permits me to forget the flight of more than a quarter of a century ; to renew my youth, and once more as a college man to take part in the proceedings of commencement time.

It has concerned me much to determine in what way, or by what words I might come nearest to a contribution of usefulness here to-day, and risking my memory of what was *not* said to a certain ancient class at Yale, and following the notion that as it might have been helpful then it may be helpful now, I venture to offer a suggestion or two in consideration of your rights, responsibilities and duties as private and independent men and

*Address delivered at the Quarto-Centennial of Carthage College, May 29th, 1895.

women, as related to and compared with, but at the same time including and inseparably interweaved with, your duties as the citizens and sovereigns of the state.

It would seem a pleasant service to show the way ; to relieve the anxiety of one entering a strange country, or standing doubtful, at the dividing of the ways,—but it is not always easy. The guide must have traveled it ; with eyes open, and perceptions active. He must have intelligent appreciation and discriminating memory of all the obstructions, and misleading by-ways. He needs also a sympathetic insight into the character of him whom he would direct, of the kind and quantity of advice that will most efficiently serve him, and that he has capacity to receive. And the wisest of the older people who have trudged nearly to the end of the course of human life can do but little more for those who are to follow than to make their equipment for the journey a little more ample, to point out the particular blunders which delayed themselves, the mistakes which led them astray, the sources from which they reënforced their failing energy, the principle on which they worked out their course and the end which they sought to keep in sight and to obtain ; to make fewer the offences which to human nature, and through human nature must come, to lessen the tribulation through which they may enter into the kingdom.

I have taken the title “Individualism—or to Every One his Way ;” rather as a statement that there *is* a way intended for every one,—a way peculiar to himself—a way his own ; and not as a call to a spirit of self assertion which, running counter to the accumulated wisdom of the ages, to settled and generally understood rules of right and wrong, to the ascertained laws of nature, to approved social institutions, or even to good manners, would set forth and enter a way merely because it is, or seems to be, strange, unique and original. No man liveth to himself. We are born in families, we fix our dwelling places in neighborhoods ; we soon find that we, and those living near us are not only neighbors, but fellow citizens, and that in the latter sense

we are under the rule and protection of what is called municipal law. And here it is convenient that I should advert to the obligation of the citizen as subject to the law ; to the relation of the individual to human government, hoping to state nothing that is new or strange, or that has not been said many times, in many ways, to many people, but only to remind you of primary principles proclaimed as articles of political faith but too often, like other commonplace and fundamental truths, ignored or forgotten.

Human Government in its last estate is Force.

Physical Force—It is the last Resort.

In those matters and to that limit that the application of physical force may be right to enforce or to prevent human action, human government may have jurisdiction and authority—may compel the obedience of the citizen ; but it does not, and cannot define, prescribe and command the infinitely broader and higher duties of the man. There are moral obligations which have their source and their sphere in the soul, which are declared by the enlightened conscience and cannot be narrowed or strengthened by the sanctions of a code. What are public duties, and what are private is the most difficult task of statesmen to define. We can discern the blue of the zenith and the red of the morning horizon, but as they join and blend together in the ascending arches no human eye can mark the bounds of either. So to mark where the independence of the individual man begins to blend with his obligation as a citizen, to draw the line to which the authority of human law may reach, and within which it may compel obedience, and enforce service ; to set the limits of the divine right of government,—of no different quality or more divine or authentic in the majority, than in the anointed king—this is the constant and the highest problem of human wisdom and of human justice. All mathematical truths are self-evident ; but a degree of learning and of intelligence is needed that this self-evidence may be perceived, and so it is possible that some degree of intelligence and some careful attention may be necessary to the perception of self-evident political truths.

The American people prefer to accept the doctrines of the Declaration of Independence, and therefore to understand them, although its truths declared to be self-evident were long denied and the rights it sets forth as unalienable have been withheld from millions of our race. We think, we believe that government, like the Sabbath, was made for man, and not man for government,—that man's essential rights were born with him, and were not created or conferred by human government, and that as human government does not create or confer rights, as it is but an institution for their security, so it cannot rightfully impair them or take them away.

We believe that all men are created equal—not in talents or graces or gifts, not in material fortune or earthly opportunity, but in political rights, and that they are alike entitled to the protection of the law; to that peaceful opportunity to develop and expand; not into equality or likeness of manhood; but each into the peculiar strength and fulness of character which his Creator purposed for him.

This human law is divinely authentic in public matters. It shall mark out and maintain the highway, shall set the landmark shall build the bridge, erect the light-house, certify the coin, enforce the contract, preserve the peace, prevent men from trespassing upon one another and secure to every man his own.

In its sphere it is supreme. In a world of sinners, and of fools and blind, an essential guard of our social order; the fence and bulwark of our human rights; and because and only because it is this guard, then for its necessity it may enforce the spending of our fortunes, and in its extremity the service of our labor and our lives.

I have dwelt thus upon these relations of the individual to the state, have repeated what I hope will be deemed common-places, because there seems to be a feeling prevalent among many well-meaning people who publish newspapers and print sermons that, in so far as one is aware of his own identity, he is less conscious of the presence and less thoughtful of the rights of his neighbors; that individualism as a rule of life tends to exclusion of regard for the good of the community, and to nar-

rowness of mind and meanness of purpose—apprehensions, it seems to me, founded in mistaken views of human duty and of human nature. The sum of duty is not limited by one's duty as a citizen; including this, but infinitely higher and broader, is his duty as a man. What this man is, what this entire man shall be; what his views of duty and of his moral obligation, depends upon and is measured by that proper personality which makes up his individuality. The character of the community is only the character of its individual people. Its institutions of commerce, of industry, of learning and of religion are founded, renewed, refined, sustained and overturned by them. Its theory of law, its conception of freedom, the extent and direction of its conquest, as well as its material strength and physical energy are derived only from the free spirit, the force of soul, the vigilant and jealous love of justice and of freedom of its individual people.

Through the foresight, the sense of duty, the importunate energy, the faith, the self-denial, the free sacrifice of individuals has the race thus far been led on to these large and wealthy places of peace and liberty. "These constitute the state who their duties know, who know their rights, and knowing dare maintain."

That rule of conduct and manner of life which centres in self and which ends in self, which seeks only its own; marked in its prosperity by self-righteousness, and in its adversity by misanthropic hate, is a partial and false, as well as unlovely individualism, concerning itself only with rights and not with their correlated duties and responsibilities. True individualism concerns itself with self-knowledge and self-development; *to the end that it may serve as well as enjoy*. It believes that the birth, the life and the destiny of the child this day born in this western paradise, are as fully within the notice and conscious purpose of the everlasting Father, as were the birth and destiny of him who beheld the beauty of Eden on the evening of the sixth day. That no man has been born whose life and service were not included and needed in the infinite plan. It therefore admits no inequality of rights, it forbids to call any man master. It holds that to each have been assigned his special duties and peculiar

way. It follows then, that there must be to each the largest degree of freedom, political, social and religious, that is consistent with the general security; that any abridgment of the right of the individual in act or speech or thought must prove its divine commission of authority. The historic experience of mankind would prove this, were it not already approved to our human reason.

The statutes do not mark the highest sense of right of the people. The things that are most honest and lovely and of best report cannot be enacted by the legislature; as easily might beauty be legislated upon the lilies of the field. Men are always better than their codes. These laws of personal conduct and criminal statutes, measures of that last resort we spoke of, only mark the limit of the general patience and prescribe that degree of decency in living only, which is indispensable and enforceable. Men are not scourged into manhood. Virtue, the name the Romans gave to manliness, is spontaneous, voluntary, an impulse from within. He never was a saint who was not free to be a sinner. It is freedom in conduct, it is self-respect. It is toiled after; in a degree helped or hindered by its environment, prosperity cannot long deceive or entice it and adversity best trains and strengthens it. It is upheld by the free spirit. It is the flower of true individuality.

But individualism also shows fairly as a practical principle of daily life, in our needful struggle for the things that perish!

It is only safe that each should learn himself and what things are his own and what another's. The Sermon on the Mount seems to enjoin the giving of that only which is one's own and by necessary inferences enforces the duty to acquire and the right to hold.

As neighbors we cannot assail or permit to be denied the right of another without weakening the defences of our own right and making less secure our enjoyment of our own. So intertwined are our interests and so interdependent are we on one another, so essentially and so constantly is each his brother's keeper, such unity is there in human right, so universal and far-reaching in application is the natural law of justice, like that

of gravitation, that one cannot be unjust to another without harm or hazard to himself; and the converse follows, that being just to himself he must *thereby* be just to his neighbors;—the maxim of Polonius is self-evident wisdom: “To thine own self be true and it must follow as the night the day, thou canst not then be false to any man.”

I have not intended to commend a cultivation of regard for one's own rights or interests or privileges, as an end or as a good in themselves, but only to suggest that it is useful and necessary to know what these are; that it is natural, proper and sometimes dutiful to assert, to insist upon, and to vindicate them, and while it may be decorous to hold them in abeyance it is rarely proper to permit them to be denied.

I have sought to show that the instinct of individualism is implanted for the purpose of exalting and enlarging the man; that it induces self-examination, self-knowledge, self-training, self-development. That it is indispensable to a just conception of one's relations and his obligations. That the danger of growth in selfishness lies only in the half knowledge which, perceiving and proclaiming the rights and talents, fails to discern their ends and purpose. A full understanding of one's rights involves the perception and acknowledgment of the reciprocal duties. An accurate knowledge of one's own powers, gifts and faculties is a pre-requisite to a just appreciation of what is expected of him and of what is due from him. The parable of the talents is given to all races and all generations of man. Its lesson is that to every one is entrusted certain peculiar means of *service*, and that each is answerable for his improvement of those means. It tolerates no negative or passive goodness. It demands of every man active energy in the improvement of what we call his advantages on the line marked out and to the end appointed for him.

We believe that every man was sent hither by his Creator to serve his Creator and his fellowmen in a separate, distinct and peculiar way; that there are no copies or substitutes or supernumeraries on this stage of life; that each should act his part, and that the problem of life consists first in learning what that

part is. The community with its multifarious industries, its out-reaching enterprise and extended commerce, the school, the church, the college, the neighborhood, the family, are all helps and agencies to discover the proper service and to equip and train for its true performance.

And freedom stumbles and civilization advances with halting step, and statecraft blunders, and men are weary and sour-minded, and creation groaneth and travaileth because in spite of their means of learning, men fail to learn and to measure themselves; to find what they are fit for, and to fit themselves for their appointed work and destiny.

Misleading ourselves with the maxim, "What man has done man can do," square men scramble into round places, little men lose themselves in large places and weak men dizzy themselves in high places.

We protest continually our respect for labor, but attach its dignity to the place where it is done rather than to its quality and its use. There is no dignity on the face of the earth except in labor, but its dignity is properly measured only by its degree of needfulness, of usefulness; its thoroughness, its honesty and the wideness of its beneficence in help and influence.

There is dignity in doing the useful thing that one is skilled to do, and only in that; one man's usefulness and dignity (that is worthiness) lies in his hands, another's in his head, and the degree of worthiness is found in the quality of the work of hands or head. It is more worthy a man to make a true shoe than a false sermon, or an unrighteous law.

Ralph Waldo Emerson splitting a shingle four ways with one nail made a sincere effort; in which sincerity of effort there was a strain of dignity, but in the labor itself persisted in there would have been none. It would have been a waste of shingles and of Emerson, and he never did split another shingle, but learned to hit and drive other nails, philosophical and poetical, to the comfort of us all, and therein was and is his dignity. The carpenter whose hammer he borrowed for his mechanical essay would have split the Art of Poetry with a single verse; and he had sense to know it and to know that he would better build a

house and he laid an honest roof for Emerson and there found and proved his dignity.

Do we not err in measuring success in life by its conspicuousness? If we have thought rightly so far, that each is sent here on his own errand, intrusted with his own peculiar task, is not the fidelity which measures his course and his labor the true measure and standard of success? Taught as we are by the science of nature that every atom of this dusty earth has its place and office to keep the swing and balance of the universe, do we dare to measure and assign success by any rule than that the servant accepted and did well the work that he was sent to do?

Is there not a lesson in the old lines that is worth a new consideration?

“We need not bid for cloistered cell
Our neighbor and our work farewell,
Nor strive to wind ourselves too high
For sinful man beneath the sky;
The daily round, the common task,
Would furnish all we ought to ask;
Room to deny ourselves; a road
To bring us daily nearer God.”

On the morrow the American people will manifest their love for those who served them thirty years ago. They will gather in those places where repose the mortal part of the first American, and of him who was the greatest peacemaker of human-kind, reverently as if in the temples of religion, and rightly so; but equally and as surely, at the grave of the boy, whose name is now kept only in some family Bible; of whom we only know that he was dutiful, that death found him keeping his faith on lonely picket or in “the fiery edge of battle.” If the ears of our understanding are opened, shall we hear the old word and divine: “Put off thy shoes from off thy feet for the place whereon thou standest is holy ground.”

To those whose lines have fallen in these pleasant places, who have been growing into fitness for the struggle and conquest of life under the serene light of this school of learning, to whom are soon to be entrusted the work and management and advancement of this world, whatever I have said means simply that you

were sent by that infinite power which created this world to fulfil a part of the infinite purpose for which it was first set in its orbit.

That to you have been entrusted (to each his own) certain rights and powers and gifts ; that upon you are imposed corresponding and inseparable obligations, and before you lies a boundless field and infinite variety of opportunity.

The first command "Let there be light" was not fully or finally fulfilled when the sun and moon and stars rolled out from chaos into the glory of the firmament. It is a continuing command, renewed with every rising sun, repeated to every rising generation. And there are stars like that of the evening for splendor, or like that of the north for guidance, but all for light and help to humanity. You are to be the light of the world, it is yours to answer what that light shall be. In your hands are to be its laws, its learning, its work, its speech, its music, its good or its evil.

We older folk who have had more than half our day cannot promise you unmixed happiness even in the line of duty. We cannot foretell in what joy or sorrow you shall be schooled, and perfected. We can have no higher wish for you than that you shall earn and not gain, shall be and not seem ; that prosperity shall not deceive or entice you, that adversity shall not harden or embitter you, that you shall find all sweetness in its uses. That, each for himself, discerning and developing the powers entrusted to you, using the strength and grace which are your birthright, you shall serve your generation according to the will of God.

ARTICLE V.

RELIGIOUS FANATICISM AND THE DEATH OF CHRIST.

BY JOHN J. YOUNG, D. D.

The term "religious fanaticism" is with some writers and lecturers a very familiar and favorite one. For the sake of variety it appears that the phrase "blind orthodoxy" is occasionally used in its stead. From the way the expression is frequently used it looks as though there were but one form of fanaticism. The term, however, shows that there must be various forms, and that the fanaticism spoken of here is limited altogether to the sphere of religion. Since, according to the familiar and favorite expression used by some writers and lecturers, men are liable to become fanatics upon other subjects besides religion, it is not only unbecoming but also unjust to ascribe almost every act performed by a fanatic to religion. In fact the person who persistently, impatiently and fiercely ascribes every act, that may be denominated as fanatical, to religion, may be unconsciously a fiercer fanatic than the persons whom he so bitterly denounces as religious fanatics. If all the acts, often indiscriminately and gratuitously ascribed to religious fanaticism,—even the crucifixion of our Lord and Saviour Jesus Christ—were carefully examined, some of them would, beyond all doubt, fall under philosophical, and many under political fanaticism; and I firmly believe that a large percentage would fall under covetousness; which, according to South, is the first vice in corrupt nature that moves, and the last to die. A still closer examination might reveal, in some instances, the religious fanaticism so loudly spoken of to exist only in the mind of the virulent calumniator of God's holy word, and the Church of our ever blessed Redeemer.

Whilst it is not the object of this paper to apologize for religious fanaticism, nor justify its hatred and fanatical actions toward those who may think otherwise on the subject of religion, but calmly, candidly and impartially find out what religious fa-

naticism had to do with the death of Christ, the investigation will, nevertheless, show that much now labeled as religious fanaticism does not contain a particle of the genuine article.

1. Let us look, in the first place, at some of the *definitions* given of the word fanaticism in order to get a clearer view of the term. The Standard Dictionary—which now stands at the head of all English dictionaries—defines the word as follows: “The spirit or conduct characteristic of a fanatic; extravagant or frenzied zeal; as, the *fanaticism* of the Mahdists.” A fanatic is defined as, “One who is actuated by extravagant or intemperate zeal; one who is moved by a frenzy of enthusiasm; especially, a religious zealot; a ferocious bigot.” Webster defines a fanatic as, “A person affected by excessive enthusiasm, particularly on religious subjects.” Schaff-Herzog Encyclopædia, Vol. I., p. 798, gives the following under fanaticism: “The term ‘fanatic’ was originally applied to all priests who pretended to receive divine revelations, and announced oracles, but more especially to the priests of Cybele and Bellana, who were noted for their wild enthusiasm. In the writings of the satirists, Horace, Juvenal, etc., the word gradually changed its sense, and came to imply something of fraudulent inspiration, consisting of hollow excitement and empty visions. In this sense it was still used in the seventeenth and eighteenth centuries, when applied, for instance, to Cromwell, Mohammed, the prophets of the Church of the Desert, etc. At present the term ‘fanaticism’ denotes a state of the mind in which enthusiasm for an idea has been transformed into mere hatred of the opposite.” In McClintock and Strong Cyclopædia, Vol. III., p. 481, we find about the same definition. After giving the views of the ancients on the subject, we read: “The word is sometimes improperly used to stigmatize such Christians as are ‘zealously affected in a good thing,’ (Gal. 4 : 18). Its only legitimate application is to such as add to enthusiasm and zeal for the cause which they believe to be the cause of truth a hatred of those who are opposed to them, whether in politics, philosophy, or religion.” Isaac Taylor is then quoted as saying: “After rejecting from account that opprobrious sense of the word fanaticism which the virulent ca-

luminator of religion and of the religious assigns to it, it will be found, as we believe, that the elementary idea attaching to the term in its manifold application is that of *fictitious fervor* in religion, rendered turbulent, morose, or rancorous by junction with some one or more of the unsocial emotions. Or, if a definition as brief as possible were demanded, we should say that fanaticism is enthusiasm inflamed by hatred." This is undoubtedly as brief a definition as can be given.

2. Having now become somewhat acquainted with the term, our next inquiry must be: *Was the religious sentiment of those Jews, who had Christ put to death, so perverted that their enthusiasm for their religion was inflamed by and transformed into hatred of every other religious sentiment?* This will necessarily require a brief review of the religious sentiment and condition of the Jews during that period. From the Bible and the writings of Josephus, the Jewish historian, we learn that the Jews were, at that time, somewhat divided. This division was partly political and partly religious. Two divisions, or parties, are referred to in the sacred Scriptures. The one most frequently mentioned is the Pharisaic party.

The Pharisees were "separatists," separating themselves from the people on account of their superior piety. There seems to have been four tendencies in this party: a philosophical, political, ascetic and literal-interpretation tendency. Some believe to have discovered no less than seven different tendencies. These Pharisees, composed of various tendencies, were the champions of national independence. Quietly did they stir up a national hatred toward Rome; and in doing this they were not particular in the selection of means. They were known as the orthodox party. The written law was, according to their view, to be supplemented by tradition. They believed in the existence of angels and spirits; the resurrection of the body; the final judgment and future life. Great stress was laid upon the Messianic promises contained in the Scriptures; they were strict predestinarians; great proselytists, and some of them were zealots.

The other party mentioned in the Holy Scriptures was known

as *Sadducees*. The Richtung of this party was almost the opposite to that of the Pharisees. Instead of carrying on a continual warfare with their surroundings, they tried to accommodate themselves to circumstances and make the best of their political connection with Rome. Seeing that they could neither conquer nor assimilate themselves with the world, they tried to live in peace with it. Hence they were friendly to the foreigners and in return received many favors from them. Being nearly all aristocrats they occupied an influential position in the political as well as the social life of their nation. As far as religious enthusiasm is concerned little was found among the Sadducees. They were not very religious; notwithstanding the fact that they occupied the chief religious offices at the time. In opposition to the Pharisees they rejected all tradition; denied the existence of angels and spirits; opposed the doctrines of immortality, resurrection, final judgment and future life. They did not cherish the Messianic hope of the nation, made no proselytes and were no zealots. And whilst the Pharisees made everything depend upon a divine predestination, the Sadducees made everything depend upon man's free will. They believed in the present life only, and made the nation's civil and religious interests subservient to their own. Wealth, nobility and power were of greater importance to them than the social, civil and religious interests of their people; and to maintain these they were ready to sacrifice everything in their way. Their policy was more stern and severe than that of the Pharisees. It did not take Caiaphas, the high priest and official head of the Sadducees, long to decide how to prevent the people from following Christ. Quickly he came to the short, stern and decisive conclusion, that "it is expedient that one die." In the eyes of the Sadducees political expediency demanded the death of this man, be he innocent or not. Rather than sacrifice wealth, nobility and power, the Sadducee would even put the Son of Man to death.

Besides these two parties there was, at this time, a third party among the Jews known as the *Essenes*. This party is not mentioned in the Bible. The historian Josephus gives us an ac-

count of the same. Both their origin and precise views are involved in considerable obscurity. From what can be gathered the members of this party lived a retired and peaceable life; providing the supplies of all their wants with their own hands. Celibacy was the rule of this party. They reprobated slavery and war, took no oath, and were strict observers of the Sabbath. There appears also to have been a tendency to sun-worship among them. Whilst they believed with the Pharisees in angels and the immortality of the soul, they denied the resurrection of the body.

The name "Scribes" frequently appears in the holy Scriptures also, hence one might conclude that the Scribes were a separate party, like those referred to above. Such, however, is not the case. The word refers rather to an occupation or order, than a party. Whilst they were not a separate party they were, nevertheless, divided into two distinct schools. These were named after the great teachers, Shammai and Hillel. The disciples of the former were vehemently and rigidly orthodox; the latter were orthodox in a more liberal sense; whatever Shammai bound Hillel loosed.

3. Having thus briefly reviewed the religious condition of the Jews at the time of Christ's death, the question arises now : *Which of these parties caused Pontius Pilate to crucify Christ ; and, was it their religious fanaticism that led them to do so ?* As far as the Essenes are concerned it is evident that they had nothing to do with the death of Christ. In fact, it is doubtful whether they ever came in contact with him. And as far as the Roman Governor, Pontius Pilate, is concerned, we have abundant evidence that it was not religious fanaticism, but fear of losing his governorship that caused him to have Christ crucified. We must therefore turn to the Pharisees and Sadducees in order to find out what religious fanaticism had to do with the death of Christ.

It appears that after the raising of Lazarus official steps were taken to remove Christ. At the first recorded meeting to consider said removal, recorded Jno. 11 : 47-53, there were present the chief priests—at whose head stood Caiaphas, the civil or official high priest—and the Pharisees. Since the high priestly

office was at that time in the hands of the Sadducees, the chief priest, spoken of here as present at this council, must have belonged to that party also. It should be remembered that the office of the high priest was, at this time, no longer a permanent religious office, as it had been originally, but had been degraded into a temporary political office; and was at this time entirely in the hands of the Sadducees. Annas, the man before whom our Saviour was first examined, according to Jno. 18 : 13, was from all accounts, the leader of the Sadducee party, and controlled said party and the high-priestly office for about fifty-five years—from 8–63 A. D.—notwithstanding the fact that he filled the office of the high-priest only seven years, having been deposed by Valerius Gratus in the year 15 A. D. He exercised this controlling power through his son-in-law Caiaphas and his five sons, whom he, according to Josephus, B. XX. chapt. IX sect. 1, managed to keep in office till 63 A. D. Annas was, from all accounts, a shrewed political manipulator—a veritable political boss—the very life and soul of the Sadducee party; one of the prime movers, if not the prime mover, of Christ's death. Hence the council referred to in John 11 : 47 was composed of Sadducees and Pharisees. At this council Caiaphas, the official high-priest, who was a Sadducee, declared that it were better that Christ were put to death than that the present movement should end in Roman intervention and the destruction of their present power. That the loss of the power intrusted into their hands by the Romans was the principal thing they were concerned about, and must have been uppermost in their minds when they said: "And the Romans shall come, and take away both our place and nation," is evident from the fact that the Jews were already under Roman dominion. According to the deliberations of this council our Saviour was to be put to death for political expediency; and not because his teachings were at variance with the recognized standards of the Jewish religion. If there was any fanaticism in the conclusion of this council surely it cannot be called religious fanaticism, for the whole affair seems to have been a political transaction. It may be that there were some religious fanatics among the Phar-

isees present at this meeting, and had our Saviour's death been suggested by one of the Pharisees, religious fanaticism might have prompted said suggestion. But since it was Caiaphas, the high-priest, a Sadducee, son-in-law and tool of the unscrupulous political boss, Annas, it is very questionable whether religious fanaticism suggested the idea that Christ should be put to death for political expediency. For all we know religious fanaticism may have had as little to do with the expediency suggested by Caiaphas, as it had to do with the "friendly council" suggested by Russia,—backed up by France and Germany—to Japan concerning the Liau-Tung peninsula; or, as it had to do with the eating of the forbidden fruit in Paradise.

According to Matt. 26 : 3, two days before the Passover, another meeting took place in the palace of the high-priest. Since this meeting took place "when Jesus had finished all these sayings" and two days before the feast of the Passover, it is very likely that it took place on Tuesday evening after our Saviour had closed his labors as a public teacher. At this council it was determined to "take Jesus by subtilty and kill him." But "not on the feast-day, lest there be an uproar among the people;" who were then gathered in and about Jerusalem. This assembly was composed, according to Matthew, of "the chief-priests, and the Scribes, and the elders of the people." Being held in the high-priest's palace, we have reason to believe that it was largely composed of Sadducees and their sympathizers, since the name of the Pharisees is not mentioned. In fact, from the session of this council till Pilate is called upon to secure the tomb, where the remains of the crucified Redeemer lay buried, the Pharisees disappear, as such. John 18 : 3, where he describes the men who went out with Judas to capture Christ, mentions the name; and that seems to be the only time it is referred to during that entire transaction. Judas deals with the chief-priests. The chief-priests and the council sought false witnesses against Jesus to put him to death. The same party condemned him; brought him before Pontius Pilate; accused him vehemently; besought the people to choose Barabbas; cried, "crucify him, crucify him;" and said to Pilate: "If thou let this man go, thou

art not Cæsar's friend." From the accounts handed down to us by the Evangelists it appears that the entire proceedings against our Saviour, beginning with the council held on Tuesday evening in the high-priest's palace till he was dead and buried, were carried on by the priestly families and their sympathizers. The question confronts us now : Why do the priestly Sadducees and their aristocratic friends, who formerly never troubled themselves about Christ, act thus ? Was it their religious zeal inflamed into hatred against him ? This might be said of the Pharisees, who for some reason are at present not coöperating with the Sadducees, but it can never be said of the aristocratic and religiously indifferent Sadducees. Something else besides religious fanaticism must be the real cause of their present procedure ; something that has taken place lately must have aroused the ire of the priestly families ; something that is nearer and dearer to them than their religion must have been interfered with by Jesus of Nazareth.

A careful examination of the accounts given in the Gospels will show, beyond doubt, that it was *envy*, and not religious fanaticism, that moved the chief-priest to condemn Christ, and deliver him to Pilate to be crucified. Matthew, 27 : 18, says : "For he," that is Pilate, "knew that for envy they had delivered him." Mark's testimony, 15 : 10, is even still plainer in that it describes the persons who delivered Jesus. He says : "For he knew that the chief-priests had delivered him for envy." This is reliable testimony and not mere assertion without any proof. According to this evidence religious fanaticism no more moved the chief-priests to deliver Christ to Pontius Pilate, than it moved the patriarchs to sell their brother Joseph to the Midianites. Nebe, in his *Leidensgeschichte*, gives some reasons for this envy. In vol. II., p. 89 he says : "There were many things for which the high-priests could envy Jesus. He surpassed them in wisdom and understanding, also in the ability to teach and in the power of speech. Miracles were his works and righteousness his course of life. But for all these advantages they would not have envied him, if he had not made such a deep impression

upon the people, so that they came by hundreds and thousands to see and hear him. Through this their respect among the people was greatly injured, and their influence diminished. They, the chief-priests, would be and remain the leaders of the people. Their dominion they would divide with no one." According to Nebe's view, and he is not alone, it was a question of leadership and dominion with the chief-priests, and not a question of religion. Loss of respect and power over the people caused them to envy Jesus—not religion, nor religious fanaticism.

May there, however, not be still some other reason besides leadership and dominion over the people? A careful investigation of these Sadducean chief-priests will show that they were not only lovers of political power, but that they also had a hankering after money. We are told that they loved money so much that instead of taking the expenses connected with the public morning and evening sacrifices out of the public temple treasury, they demanded that said expenses should be met by private contributions; claiming that the entire temple treasury was their own. This claim of the Sadducean chief-priests was bitterly contested by the Pharisees, and was one of the many points on which these two parties disagreed. See McClintock & Strong, *Cycl.* vol. ix., p. 238. Avarice, "the besetting sin of the Jewish race," seems to have been "the besetting sin" of the Sadducean chief-priests. In fact it looks as though the word "Avarice" were not strong enough for we ever find the word "rapacious" used to express their greedy desire for the precious metal. Their love of money was so great that it caused them, according to Christ's own words, to make a "house of merchandise," and a "den of thieves" out of the temple of the living God. See John 2 : 16 and Matt. 21 : 13. May it not be that his action and words, at the second cleansing of the temple, toward those who were carrying on the unholy traffic within the sacred courts, aroused the envy of the chief-priests even more than their loss of esteem and power over the people? It should be remembered that the second cleansing of the temple took place on Monday of the same week in which he was condemned, and delivered to Pilate to be crucified. That that traffic was carried on

under the sanction, and for the profit of the chief-priests, is self-evident. Hence, the manner in which Christ proceeded against the same would not only make them contemptible in the eyes of the people, but would also greatly reduce their unholy revenue. This, undoubtedly, led the chief-priests to the hasty, harsh and relentless proceedings against Christ. Farrar, in his life of Christ, p. 405, throws a great deal of light on this subject in the following words: "To interfere with these [the shops in the temple] was to rob them of one important source of that wealth and worldly comfort to which they attached such extravagant importance. There was good reason why Hanan, the head representative of 'the viper brood,' as a Talmudic writer calls them, should strain to the utmost his cruel prerogative of power to crush a prophet whose actions tended to make him and his powerful family at once wholly contemptible and comparatively poor." This love of money had perhaps more to do with the envy spoken of in the Gospels than anything else. Is not covetousness described, in Col. 3 : 5, as idolatry ; and the love of money, in 1 Tim. 6 : 10, as the root of all evil ? Yes, and it is this greedy desire to have more that has not only led man to rob God of the fear, love and trust due him ; but it has also led him to inflict untold extortions, oppressions, persecutions and sufferings upon himself. It has led him to turn beautiful cities into heaps of ruins, and rich fields into a barren wilderness. It has caused man to slay his fellow man ; and human blood to flow like water. It has induced Judas Iscariot to sell his Lord and Master for thirty pieces of silver ; and led the chief-priests to condemn the promised Messiah and deliver him to Pontius Pilate to be crucified. And what this greedy desire to have more, this intense selfishness, has done, it is doing to-day, and will continue to do until through faith in him, whom the chief-priests, urged on by this greedy desire to have more, this intense selfishness, condemned and delivered to Pontius Pilate to be crucified. The only remedy for it is found in the Victim of it. Only he, who was made a curse for us, can deliver us from this curse.

Thus we see, that if religious fanaticism played any part, at

all, in the condemnation and delivery of Christ to be crucified, it must have been an exceedingly insignificant part, indeed; so insignificant that it is difficult to trace; whilst envy, covetousness and intense selfishness stand forth as the sun at high noon. The question arises now, Why is it that with certain persons the term "religious fanaticism," and kindred phrases, is such a familiar and favorite expression—ascribing even the death of Christ to the same?

Is it because these persons have never examined this subject and have thus far been entirely guided by hearsay? If so, we would kindly advise them to inform themselves on a subject so important before they use the term in that relation again.

Or, is it because they wish to stigmatize religion—especially the religion of our Lord and Saviour Jesus Christ—and brand it as making men worse, more cruel, easier and more powerful tools of Satan than they would be otherwise? If so, they ought to come forth from their hiding place and prove it.

Or, is it because the term "religious fanaticism," and kindred phrases, excludes those who make God and his holy word objects of contemptuous mirth, do all in their power to undermine the faith of Christians and the influence of the Christian Church and speak in a most unbecoming manner of the Christian ministry, whilst the terms envy, covetousness and intense selfishness would not exclude them? If so, the question arises, What difference is there between these persons and the envious, covetous and intensely selfish chief-priests, who condemned our Saviour and delivered him for envy to Pontius Pilate to be crucified? I fear that these persons are in very bad company, without even being aware of the fact. May God have mercy upon them!

ARTICLE VI.

THE CENTRALITY OF CHRISTIAN FELLOWSHIP.

BY REV. EDWIN HEYL DELK.

Our century has witnessed the rise and fall of three promised saviors of society. Democracy, Science and Socialism have each, in turn, been declared the sure roads to civic order and social satisfaction. The attainment of our American autonomy, and the French Revolution of 1789, made possible the experiment in democracy. The Declaration of Independence, and The Rights of Man, framed by the brilliant Frenchman Dumont, came to down trodden peoples like a new gospel of emancipation. In France, feudalism was overthrown and the dogma of the equality of man proclaimed from the house tops. No student of history can regret or ignore the exhilaration and hope created by this bold democratic manifesto. The promises made by the French National Assembly and the glittering watchword of the Revolution, "Liberty, Equality, Fraternity," came like the evangel of an opulent peace to the liberated Parisians. The ideal presented was entrancing. The promise of political equality and social satisfaction filled the imagination with visions of national glory and economic abundance. How did the promises of democracy fulfill themselves? Let us give speedy honor to all the benefits that have come to us through the democratic principle. Absolutism and class privilege have been broken. The sovereignty of the nation has been accepted. Every worthy citizen enjoys the privilege and duty of political self-expression. The people as a whole, and not a titled aristocracy, is the first class considered by modern legislation. Yes, democracy has accomplished many reforms and secured for us invaluable liberties for press and pulpit, school and forum. But the conviction deepens that, beyond the form of government, the real question is the question of individual character. Dumont himself asked: "Are all men equal? Where is the equality? Is

it in virtue, talents, fortunes, industry, situation? Are they free by nature? So far from it, they are born in a state of complete dependence on others, from which they are long of being emancipated." The value of Burke's attack on the exaggerations of revolutionary democracy is receiving new evidence as we begin to realize that no one form of government assures social peace and perfection. You can't build a cathedral out of chunks of mud. However wise and just may be the plan of a government, the mere *form* will not save the individual, or the citizenship as a whole. Democracy, as a social savior, has failed us. The corruption and poverty of New York is as pitiable and great as in Berlin or St. Petersburg. The very champions of democracy cry out for a fresh ally in the work of civic and social betterment.

The next aspirant for social regeneration was science. Disgusted with the scholastic restrictions and methods of mediævalism, the seekers after nature's origins and actions discarded the formulas and speculative methods of the cloister and bookmen and, by the path of immediate contact with rock and human organism, determined to ferret out the secret of the universe. "Give us time, and we will tell you the ultimate truths of all life—organic, inorganic, and spiritual." Science promised us the final revelation of truth and goodness. In the middle decades of our century she was boisterous, if not positively arrogant, in her claim to dominate all other teachers and leaders in thought. Who will deny that Bacon, Farrady and Huxley, with their inductive method of approach to nature, have given us the true principle of discovery. Science has made splendid conquests in the realm of lower nature and given us sure rules and sane ideals in the realm of hygiene and civic comfort. The reign of law is no small lesson to have taught the world. Her lesser gifts of electrical apparatus, chemical products, studies in primitive life forms and her impressive tracings of the evolutionary advance towards man, are joy and crown enough for any body of human investigators. But as a guide and motive power in individual and social life, science has failed us in our greatest hours of need. . . Geology, biology, sanitation and vaccination do

not touch the vitals of life. Proven science has no final word to offer on all the deepest and ultimate problems of life. Whence come all things, what is man—his conscience, his prayer, and whither is he going? Towards these ultimates, science is agnostic or impatient. The first cause as well as the final cause of the universe is beyond her ken. In the presence of poverty, social injustice, moral depravity, and the spiritual outcries of the soul, she sits like the impassive Sphynx amid the hot, throbbing desert of life. Her votaries, who once shouted themselves hoarse in the so-called "warfare of science and religion," have finally discovered that, on the proper field of science, there is no battle with real religion at all, that science cannot even advance into the territory of true religion without acknowledging a superior power to mere intellect. Pure science, as a social leader, has suffered defeat and passes the ultimate problems of life over to the moralist and theologian. Man's social and spiritual questionings demand a more competent and effective leader.

Midway in the century, socialism arose to declare that the government ownership and direction of all the productive and distributive forces of the nation would usher in the reign of international peace and plenty. Poverty was declared the root of all evil. Labor was proclaimed the source of all values. Mark's book, "*Capital*," became the bible of the discontented workmen of Germany, France and England. "Once reorganize the industrial life of the nation," he advised, "on the basis of socialism and then shall be ushered in the reign of social peace and plenty." How eagerly the cry was taken up. How true was much of the picture he presented. Poverty, hatred, a brutal fight for employment, disease, disgust, hopeless submergence of the lowest stratum, overcrowded poorhouses, useless charities and aristocratic contempt for democratic aspirations—all this was the groundwork and reason for industrial reformation. To transform the social order then seemed simple enough. His shallow philosophy and economic fallacy was hid in a mist of statistics and prejudice. Democracy, we were told, had brought political equality, socialism would insure equal industrial opportunity. In time this would lead to every social satisfaction. Industrial

organization was declared the pivotal point in social well being. Socialism had not yet accepted Hegel's word—"The social order, however omnipotent it may seem, is limited and finite, and that man has in him a kindred with the eternal." In a word, man has other and higher needs than the merely economic and civil satisfactions. "Man cannot live by bread alone." No! nor by education, yachts and brown-stone fronts. The range of man's needs encompass all loves, charities and purities both human and divine. Slowly, but surely, even the leaders of socialism are beginning to realize the impotency of merely industrial and educational reforms for the uplifting and completion of life.

One of the most notable books of the year was written by a brilliant and well-to-do Oxonian. The book is entitled, "The Melancholy of Stephen Allard." This modern Burton, after trying to satisfy his life first by scientific research, then in philosophic examinations, by poetic form and insight, through artistic color and story, then by the moralities of Aurelius and Comte, later by the mysticism of modern religionists, afterward by the invigorations of travel and action, subsequently by the delights of love, came, at last, to realize the futility which follows every attempt by purely secular interests to attain social and personal satisfaction. *The Journal of Amiel*, and the pessimistic philosophy of Schopenhauer are not exceptional aspects of modern thought and literature. The "Decadents" are a respectable minority. Permit me to use the better words of "Jan Maclaren:" "We are living at the close of the century, and the last years of the century are suffering from the decrepitude and from the failings of old age. The blood of the century is running thin and cold, and the hopes of the century are few and dark. There is no great poet left us; there is no great novelist left us; there is no man now for the coming of whose new book we hunger and thirst, or which would cause us to make preparations that we might sit up all night to read it to the breaking of the day. These men are gone, and smaller men are in their places. Science herself, which had a career of such singular success and glory, is not making great advances now, but is rather gathering up the fruit of earlier discoveries. No wonder there are men

who are cynical ; no wonder literature is pessimistic ; no wonder an able writer, who published his book and died, declared that there are no more conquests for science and literature, no more achievements for the human race. There is only one institution on the face of the earth to-day that carries the dew of her youth, and that is Christianity. I do not mean the Christianity which is engaged simply in criticism, however useful these exercises may be ; there is no heart for a man there. I do not mean either the Christianity which is peddling away with questions as to how long a man is to work and how much he is to get, for men with spirit want to work every moment, and ask only the reward of having done their duty ; there is no inspiration there. I mean the old Christianity and the first Christianity, the Christianity that centers around the person of the Son of God ; the Christianity with the lifted head and the eternal sunshine upon her face."

What, then, are the factors in Christianity which give it the effective and central position among all the forces which go to the conserving and regeneration of society ? In a sentence I reply. The Fatherhood of God, the brotherhood of man, and the regeneration of the individual life. These three factors find their expression and fulfillment in a person—Jesus Christ and his continuous life throughout the centuries.

In these last days, we have heard a great deal about brotherhood and fellowship. We have much so-called brotherhood which is only class organization for material benefit. Engineers, plasterers, Irish clans, privy orders, German turnvereins, internationalists and trades-unionism are but class or party clubs, not pretending to include employer, or women, or men of alien race, the poor, the rich, the strong, the weak, the saint and sinner, but their basis and circle of brotherhood stop with a restricted membership and a section of society. Defiance of the public will and weal has characterized some of their actions.

At best, they are mutual benefit societies not much higher in their spirit and operation than the insurance company and social club. A brotherhood with such an insecure and limited ba-

sis will not reach far or mount high. Humanitarianism, in all its phases, without religious reinforcement, has proven a pathetic failure.

Christian brotherhood has a far richer origin, sweep of interest, and power of reconstruction. Christian fellowship has its birth in the belief in God—in God the Father who art in heaven, who has made of one blood all men who dwell beneath the skies. The one father makes possible the many brothers. Eliminate his creatorship and will from the brotherhood and it goes to pieces upon the rocks of self-interest, upon class and racial antagonisms. God is the first cause, the author of the moral law and the source of love's fellowship. He is the creative centre of all sympathies and all holy ideals of the state. His kingdom is the goal of history. He is the answer to humanity's perplexities and sufferings and aspirations. Society without God could be paralleled only by the chaos of hurtling planets without a central sun. Christian fellowship is unique because it has enthroned above it a creative power and intelligence guiding all cosmic and social law. Given this incentive and goal of God the Father, and the whole of life is swept within the sphere of assured faith and abiding love.

Christian fellowship is no less unique in its conception of the solidarity of Society. Long before the economic dogma of social solidarity became an accepted fact in practical statesmanship St. Paul had declared, "Ye are all members one of another." If one member suffers all the members suffer with it, or one member is honored, all the members rejoice with it." It would be wrong to quote these words as his belief in the modern theory of mutual social dependence. He believes that and something more. His social solidarity was a spiritual oneness in Christ. It was an organism of dependence, but dependence upon a central spiritual master. It was a brotherhood not for individual advantage through an organization but an association of individuals for the uplift of the whole of society. The incarnate Son of God was to be its supreme head. His life and will were to be both law and light. As the Father had sent him into the world to be the friend of pauper and sinner, so Christ sent his

work-fellows into the world to encompass with the gospel of peace all classes, all conditions, all nationalities. There is a brotherhood larger than trade, than church, than black, than white, than country—that brotherhood is the kingdom of God. I call this brotherhood Christian because Jesus Christ is the only sufficient propulsive force for the realization of such a supernal ideal. No man cometh unto the Father but by him and no man cometh unto his fellow man truly, until he comes in the Spirit of Jesus Christ. That modern Christian Knight, the Earl of Shaftesbury, pushing a coster-monger's cart along a London street in order to express his sympathy and gain the experience of their hard life, the modern university settlements amid the squalor and emptiness of the average day laborer's section of the city, the self-consecration of many a city missionary to the rescue of criminal and outcast, the tender consideration of many a high bred woman for the woes of orphaned childhood and more helpless old age, the resolute faith of the plain deaconess confronted by the hot passion and grief of a dissolute woman, the daring attack on slavery and intemperance and corporate greed by a disinterested ministry, the outpoured wealth for pagan souls beyond the seas, all declare the supremacy and graciousness of that brotherhood which has Calvary for its controlling centre.

This recalls the third element in Christian fellowship—the regeneration of the individual. The elemental defect in our social life is not organization but character. The discord which breeds the bulk of our intemperance, crime and pauperism has its source in a distorted moral nature. The root of all crime, greed, pride, hate, lust and murder is selfishness. Great as is the light and power given through education and legislation, not until these two splendid arms of the social body are directed in their work by a purified heart, can they accomplish the highest civilization. Every member of an educational board, or labor union, knows that the most beneficent program of social improvement is a mere paper constitution until invigorated and executed by strong moral impulse. It is because men are shiftless, arrogant, suspicious, and piggish that all our fine schemes of

coöperation and universal culture go to pieces. At Exeter Hall, in London, at the close of a great labor demonstration, an old mechanic was called upon to make the closing speech. It was short but it hit the nail on the head. He said, "The speakers who have preceded me have spoken of the urgent need of legislation to redress our wrongs and of education for the working-men's children. This is all right. Legislate, legislate, legislate, educate, educate, educate, but let no man forget our greatest and most important work is to, regenerate, regenerate, regenerate."

The great needs of humanity are faith in God and man. Without the purity born of God and self-sacrifice like unto the Son of Man, the social ideals painted by socialist and poet, however worthy, are but tantalizing and impossible fantasies. We want a religion which can wash the blood-stains from our hands and rout the devil from our hearts. This we find in our faith. Remember the words of Lecky, the historian of European Rationalism and morals,—“It was reserved for Christianity to present to the world an ideal character, which, through all the changes of eighteen centuries, has filled the hearts of men with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments and conditions; has not only been the highest pattern of virtue, but the highest incentive to its practice and has exerted so deep an influence that it may be truly said that the simple record of those short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers, and than all the exhortations of moralists.”

To be more specific, permit me to indicate several spheres where this Christian fellowship should be made the central and controlling principle.

First, in the industrial life of society. The labor question is not a question of mere justice. Whatever may be the form of industrial organization, whether it be the wages system, coöperation, or state socialism, the ultimate question is the question of a complete and satisfied manhood. Though the employer may pay every cent of a rightful wage, even if he is willing to share his profits with his employees, if in the coöperative establish-

ment all the shareholders get their promised part of interest and benefit on the invested capital, granted, if you will, the establishment of nationalism, or socialism, in the industrial world, where, "each according to his ability and all according to their need," receive the benefits of production and consumption, still no true man would be satisfied with bare justice. *There must be a reciprocity of manhood as well as of dollars before we can look for social peace.* To give a man his wages and refuse him respect, will not satisfy for long. To establish a public bath by the writing of a liberal check and then to write with the same pen a supercilious article on "the lower classes" is a contradiction in form, if not in spirit, which will not be tolerated. To give a man his price of labor and not your praise of his workmanship is withholding the truest and most pleasing incentive to toil. Better than dividing your fortune, is the distribution of manly sympathy. It is the invisible part of your estate, the part which the law, or the strike, can not touch, which the workman really craves. I know they repudiate charity and demand, in their platforms, "mere justice," but all the while, they want something much richer and truer than simple justice. Justice does not cast out envy and jealousy. Among millionaires greed and hate are no strangers. Equal wealth is no defense against civil and moral distraction. The labor problem is preeminently a moral problem. It is a cry for the recognition of the essential *manhood* of every true worker in every sphere of life. The present conflict is not between labor and capital but between laborers and capitalists. Now, it is to this fundamental need that Christian fellowship directs its beneficent power. "One Father, one blood, one duty." With these words emblazoned on its banner it leads the world's teachers and philanthropists, its educators and artisans, its foremen and managers, its superintendents and boards of directors into that larger justice which is sometimes mercy but always love.

I wish, in the second place, to show the centrality of Christian fellowship in all movements towards a better civic order and morale. Municipal pride and economical taxation may arouse to spasmodic reform. Revelations of corrupt official life have

shocked us into moral consciousness. Huge steals by bibulous aldermen and interested councilmen may cause us to rally around the public treasury, but neither civic pride nor a rifled corporation furnish a heroic or continuous motive in the fight for law and order. It is not institutions but men that most need saving. It is because such abuse of office breeds moral rot, in every avenue of public and private life, that we seek to reform an administration or an institution. I am sure our civil war took on nobler proportions when, added to the purpose of preserving the Union, it became a battle for the rights of man—the liberation of four million slaves. It is because the city exists for man, not man for the city, that the arousement of the public conscience is such a splendid event in our national life. We Americans must never forget who has been our prophet in this new crusade. It is a man fired by Christian faith and determination. Parkhurst is first and foremost a lover of men, this makes him invincible in his fight for probity and decency in the administration of public trusts. It is not until we love *men* supremely that we can conquer our fear and sloth and march forth to retake the citadel of public justice. Christian fellowship answers the question “who is my neighbor” by declaring “every tempted boy and tremulous girl, every unfortunate of the street and asylum, every lodger in our tenement houses and majestic avenues, every bullied apple-woman and garment worker, every boss-taxed clerk and harried millionaire.” What are clean, smooth pavements worth save as related to man’s health and easy walk? What are wharves and piers save as they make easy access for the cheapest food for the citizen? What significance has electric plant and water supply save as they guide and refresh the homeward bound and thirsty? Why build the stately palaces of state, if not to impress the sense of reverence for law and order? Why paint our pictures and rear our art galleries, if not to call out man’s latent power of observation and love of beauty? Why construct our noble cathedrals, unless to tell the story of man’s unquenchable aspiration for the beauty of holiness? Man, man! back of all sciences, arts, and institutions is what gives vigor and value to all our toil and heroisms. The truest patriotism is bred

of Christian fellowship. Back of so much dirt and rock, streets and houses, charters and constitutions, stands a *human* history made by men of our own blood and hue, whose lives are our heritage calling out our reverence and love and devotion to the aims and institutions they bequeathed. Well may Taylor sing:

"The bravest are the tenderest
The loving are the daring."

May I mention another realm of thought and action where fellowship holds the central place in the coördination of our divided forces. I refer to the Christian Church. A union of the sects of Christendom, or a synthesis of their various confessions is, in my own mind, a waning belief. I am still hoping against hope. There stands, however, that prayer of Christ: "That they all may be one." So long as that prayer stands in Holy Scripture, so long I am compelled to help actualize the spiritual oneness of all believers. I am not sure just what he means. Good men tell us it means organic union, having one institution and that organized on the Episcopal plan. Well, I am ready for that, provided the episcopus is not an arrant autocrat and the historic presbyterate and historic congregationalism stand with it. But would any form of Church organization make us one in Christ Jesus? No, we need something more than polity. Some scholars would carry us back of all our denominational history and creed-making and put us down in the first century of the Church and bid us be satisfied with the confession of the first disciples. But what was that confession, and, if we had it, would that insure Christian unity? No, not so long as men are born with their varied mental and emotional tendencies. There is something more precious than uniformity and that is Christian liberty. What, then, must be the central power for the unifying of church activity? One thing is certain, we must have more *Christian* unity before we dare expect more church unity. Here our cherished power of love which is considerate, humble, gentle, forgiving, generous, and full of faith is the dominant factor in the coördinating of individual churchmen. It is to the men of this large Christian love in all the denominations, and not to the narrow ecclesiastics, that we look for that spiritual

unity contemplated by Jesus. "For Christ" first, for "The Church" second, for my denomination last. This has been the historical, and must be the affectional order, if we are really serious about the union of Christendom. One thing is certain, where there is constant rancor and self-assertion there can be no Christ. The faith once delivered to the saints was not an elaborated creed, or a hierarchy of spiritual prerogatives, but an abounding trust in Jesus Christ, as the Saviour and Master of all mankind. I glory in my Lutheranism because I believe it to be a pure Paulinism and Paul the largest and truest interpreter of Christ. Love is the coördinating principle. The nearer we get to Christ the closer will we come to one another. *We must have a confederacy of the churches before we can have a unification of the Church.*

The last sphere to be mentioned in which I believe Christian love must be made the central and controlling motive of action is in the individual life. Whether it be a system of theology, or a single Christian life that is to tell for God, the love of God in Christ Jesus must be put at the core of the structure. The doctrine of the incarnation has taken on new significance in our age because the recovered Christ has been seen to be the personalization of God's love. Among the Christian graces Paul makes charity, or love, supreme. Above the faith which clings to Christ for redemption, beyond the hope which strains its prophetic eye into the age of the completed kingdom, stands the constraining power of love. Love—which suffereth long and is kind, love which envieth not, vaunteth not itself, is not puffed up, love which endureth all things and never faileth. Prophecies may fail, tongues may cease, knowledge shall vanish away, but love shall abide triumphant over every ill and sorrow of life. What force is more needed in our daily lives than just this divine attribute. If men were ruled by this principle in the marts of trade, in the realm of science, in the home, in the Church, in the university, on the play-ground, in the social circle, what a revolution would be accomplished, how like a new Eden this old brutal world would soon become. "A little child shall lead them." The day seems far off as yet. The vast standing

armies of Europe, the struggle for existence among the masses of men, the ruthless licentiousness among all classes, the wasteful luxury among the unemployed rich and improvident poor, the blank materialism among so many, the reckless race for power among our political aspirants, seem to be all too irresistible a combination to be halted and subdued by anything short of the Archangel Michael himself. But we hold by our central principle—"not by might, nor by power but by my word saith the Lord of Hosts." Let us bring all our learning, all our discovery, all our art, all our science, all our legislation, all our poetry, to this central figure of love. Let her firm warm hand be laid in consecration on all your talents and opportunities and struggles. Let her lips rest upon your brow before you go forth to the battle of life. In her name Paul, John, Jesus won their glorious triumphs over Pharisaism, Grecian thought, and Satan's power. By love's power, the gory Forum of Nero was closed and Cæsar's palace captured. By love's might, the German forests were pierced and made vocal with Christian song, By love's venture, England's isles were redeemed from brutal butcheries and darksome faiths. By love's propulsion, out into East, West, North and South the heralds of the cross have gone to bring civilization and joy to haunts of vice and pestilence. By love's might, Christ came down and bore in his uplifted hands a whole world's sin up to the pardoning throne of God. And ever since, in nursery and on battlefield the thrill of his redeeming love has given nerve and faith to mother love and manhood's noblest sacrifice. "An affection costs more than an idea. The secret of Christian success is passion." A theology that results in your hating another follower of Christ is a devil's theology, whether it be taught by Romish or Protestant divine. I remember standing before the altar of Westminster Abbey. Behind that altar were the tombs of England's illustrious kings and queens—the shrine of Edward and the chapel where the body of Henry of Agincourt sleeps its glorious sleep. To my left, in the north transept, were the marble statues of England's great statesmen and naval heroes. Turning toward the south transept, the tab-

lets and busts of "poets' corner" recalled the pilgrims of Chaucer, the immortal dramas of Shakespeare and the heroics of Milton. Standing in the north aisle of the abbey, one looks upon the two floor-slabs which bear the names of Darwin and of Livingstone, the monuments to Harvey and to Pitt. Down the main aisle, as we approach once more the altar, bard, soldier, musician, actor, physicist, and philanthropist, in silent effigy, look down upon us. Around and above us rear, in sculptured symmetry, a forrest of stone columns and overarching traceries. The music of the great organ commenced to move and swell into every bay and nook of the ancient minster. Slowly and unconsciously our eyes turned towards the very centre, and heart of this vast mausoleum of the world's great masters—the reredos behind the altar. There, painted with his first disciples, stood the figure of the man of Galilee with hands outstretched to bless and to command the inmates of that vast cathedral. Yes, he was, and is the true centre of the world's best thought and life. His the commanding presence in all noble action and discovery. That uplifted face, in the centre of the world's history, gives significance to every war and constitution, every grief and joy, every struggle for the emancipation of man, every poem and oratorio, every love and hate, every drama acted and king dethroned, every passion conquered and every prayer wrung from the heart of stricken men. Here, at last, in his life, we have found the creative centre of all loves and divine fellowships.

ARTICLE VII.

THE BIBLE AND ITS EXPOSITORS.

BY PROF. LUTHER A. FOX, D. D.

The subject is too broad for one discourse. A brief paper* must be limited to some particular feature, and not even then can there be an exhaustive discussion.

The Bible is the inspired record of the revelations of God. It was written in different ages, in different languages, with different proximate purposes, but in all its parts it is addressed to the common people with the ultimate aim of leading men to a true relation to God. Each book grew out of special circumstances, yet taken together they contain the most important truth known to men, and deal with eternal relations. To be understood, each writer and each age with its peculiar circumstances and the immediate design of each book must be studied. It is a book for the people, yet it needs interpretation. The unlettered reader may understand it, yet the profoundest theologian is not able to sound all the depths of its meaning. It needs exposition.

Every minister should be his own interpreter. Second-hand learning is always bad, but worst of all in him who would carry the word of God to the hearts of men. The truth must come fresh from his own heart and brain that it may go burning into the brains and hearts of the people. Too much use may be made of commentaries. He who reads his Bible only through the eyes of others reads oft amiss and abuses that which ought to be invaluable help.

The minister should study the Bible for a threefold purpose. He should study it for the cultivation of his own piety. He should study it also for enlarging his general fund of knowledge without any direct reference to his work. And last he

*A paper read before the Ministers' Section of the Southern Biblical Assembly at Ashville, N. C.

should study it for use in his regular ministrations. Too often the last use is made the chief one.

The minister as an interpreter of the Scriptures needs first of all the enlightenment of the Holy Spirit. The old Puritan divines emphasized this fact and carried it sometimes into extravagance, but there was a most important truth lying at the basis of their conception. To understand a book there must be sympathy with its spirit and nature. Unpoetic natures can not comprehend true poetry. So an unreligious mind and heart can not understand the Bible. Rationalists have done good work in textual criticism, but their service as commentators has been altogether negative. But by the enlightenment of the Holy Spirit in the study of the Scriptures something more is meant than a religious spirit. The Bible is an inspired book. We must give up the old theory of dictation, correctly termed mechanical, but we must hold on to the doctrine of inspiration as an immediate influence of the Holy Spirit upon the sacred writers. It is much more than the inspiration of religious genius. The Bible contains the word of God, but it is more. Its composition, its preservation, and its purpose make it the word of God. It is a miracle as well as the record of a miracle. It is God's book. Of the Bible as well as of Providence it may be said :

"God is his own interpreter
And he will make it plain."

The Spirit who inspired it abides in the Church as the guide into all truth. He makes no new revelations but he illuminates that we may understand the revelation already made. He is freely given to those who ask for him. He who prays best studies best. A minister with a teachable heart enlightened by the Holy Spirit will get without commentaries not only much nearer the heart of the word, but also much profounder conceptions of it, than one with the best commentaries but without submission of heart and mind to the influence of the Spirit. The Holy Ghost is the best of all expositors.

The Bible was written for the people. The minister, not only as a teacher, but also for the understanding of the Scripture, needs

a thorough sympathy with the habits of thought and feeling and the forms of expression found among the masses. Luther's translation is one of the best ever made into any language, because he maintained a knowledge of the common people. Sometimes Melanchthon would help to understand a construction and sometimes a laborer would help to catch a popular expression. Critics and theologians sometimes miss the real meaning of texts because they have drifted too far away from the people. One of the great difficulties in understanding the older portions of the Bible is that of realizing the intellectual conditions of the people when they were written. We all understand that it was a popular representation to an infantile nation when it is said God repented that he had made man, but the imagination having failed to construe fully the condition of the people in that age we lose sight of one principle of interpretation when we come to read that God hardened Pharaoh's heart, and instead of an indirect result we see a direct influence, or when we read that the sons of God were seduced by the daughters of men, instead of the sons of Seth we find angels marrying women. Perhaps too many things have been construed too literally, as the description of the fall of man. The profounder meanings of all parts of the Bible grow out of the popular sense. The depths of the Bible lie in the relations of the truths which the common people see. If we miss the popular meaning we miss all. The minister who would understand for himself the Bible, must have companionship on the one hand with the learned and on the other with the masses.

A necessary part of the equipment of every minister for the study of the Bible is good translations. He must have besides the Authorized the Revised Version. The old King James Bible, hallowed by the use of so many years in the Church and made dear to our hearts as our mother's Bible, was made before the discovery of the most important MSS., before the careful collation and examination of ancient translations and patristic quotations and before the beginning of modern criticism. It was based upon an imperfect text. It has many obsolete words and phrases, some artificial distinctions and some confusions of

real differences, some inadequate renderings and some misleading translations. The Revised Version gives us the result of the ripest scholarship and puts us in possession of a translation of a text that approximates closely the original. He will find help in other translations like that of Luther and Conybeare and Howson's epistles of Paul. The best commentary is a faithful translation.

But the minister as an interpreter can not stop with translations. He must be able to read the Bible in the original text. He needs a good knowledge of Biblical languages. No translation can embody the various shades of meaning and bring out the whole force of the original. The effort to translate for himself seizes the collateral ideas which no version can represent. But the duties of a pastor will not permit him to prosecute extensively philological studies and it is impossible for him to be as critical as one who gives his main energies to the study of language. He can only hope to have such knowledge as will enable him to understand the work of the specialist and form an opinion of his own. Here comes first the need of a good commentary to bring out the peculiar meanings of words and peculiar constructions of the sacred writers and furnish him facts for his own judgment. The freer from dogmatic prepossessions and the more closely he confines himself to his philological work the more helpful the critical commentator will be.

The Bible, growing out of the circumstances of the people of a peculiar nation in different ages, has repeated references to domestic and social customs among the Jews, to civil and religious institutions, to the history of cotemporaneous nations, and to the geography and zoology and botany of Bible lands. The minister needs for the understanding of the Scriptures a good knowledge of Biblical Archæology. There are passages which lose all their force to one ignorant of oriental customs. The geography of the country would seem to be of the least importance, but it has been said by a great scholar that Bible lands are the best commentary on the Bible, and that a visit to the Holy Land will make a deeper impression and be of more value for sermonizing than many commentaries." Even the geology

of these lands will furnish the most unexpected confirmations and illustrations of the Scriptures. Most of us cannot go there but we can so acquaint ourselves with the best books of travel as to be able to have them for ready reference. The importance of Robinson and Thompson is well known. Lynch, Bartlett and even Mark Twain will be found useful. Principal Dawson's geology of Bible Lands is very valuable. On Archæology in general we have besides Kitto and Smith's dictionaries and Horne's Introduction, Jahn, Ewald and Schurer. Dr. Nevins' little book will also be useful.

A knowledge of ancient history is of importance to the understanding of the Old Testament. To one ignorant of the cotemporaneous history the historical and several of the prophetic books are sealed. Jeremiah or Isaiah read in the light of history has a new meaning. Good commentaries will supply to some extent historic explanations but the explanation is not understood by one who has not a knowledge of at least the outlines of history. A good manual of history like Fisher's is necessary. Histories, with reference to sacred history, like Rawlinson's Egypt, are the best. Prideaux's Connection is still useful.

But the minister cannot be a specialist. He must have the benefit of the labors of those who devote themselves to the profoundest researches on particular lines. He must have commentaries, and he wants the best. Commentaries are divided according to their aim into critical and popular, and according to the nature of the work into philological, theological and homiletical or practical. The ideal commentary would combine all these features, but it is not realized and we must have several, selected with reference to a single feature. We need several also for comparison. But we do not forget that not many pastors' salaries allow so large an outlay for a particular class of books nor his time permit him to study more than one or two. He will find one most helpful and he will confine his work more and more to it using the others only for occasional reference. One well studied, though it is not the best, will be more useful than many of the best just dipped into.

On the whole Bible, for devotional use, Matthew Henry with his "fresh, pithy quaint expression and his rich spiritual wisdom" is among the very best. For critical study Lange's has been pronounced "by far the most learned and comprehensive commentary on the whole Bible that has appeared in modern times." Jamison, Fausset and Brown's is one of the best popular works. The Speaker's Commentary, lately called Bible commentary, is regarded as helpful by those who have used it. On the Old Testament Kiel and Delitzsch is by far the best. On the New Testament Bengel and Meyer are indispensable. Calvin's remains valuable, Alford and Ellicott are useful. Meyer has supplanted Olshausen because it has utilized the most recent science. It is the best for philological exegesis. Among the more recent excellent popular commentaries, combining as Jamison, Fausset and Brown a considerable amount of critical study, we may mention, The International Illustrated Commentary, edited by Dr. Schaff, and the Lutheran Commentary issued by the Christian Literature Company and edited by Dr. Jacobs. Commentaries on single books are too numerous to be noticed here.

We may conclude with a brief statement of important rules for the study of any given section. 1. Read carefully in the original. 2. Read it in Revised Version. 3. In other translations. 4. Study it in a critical commentary. 5. Read a practical commentary. 6. Study it in all its historical and archæological relations. 7. Make it a part of your own religious life. 8. Begin and close the study upon your knees.

ARTICLE VIII.

THE NEW TESTAMENT IDEA OF PROPITIATION.

BY PROF. ANDREW G. VOIGT, D. D.

In a former article the writer examined into the New Testament idea of reconciliation as it appears from the words denoting that idea. The result of that inquiry was that reconciliation according to the language of the New Testament was not merely a subjective moral change within man, but an objective change or relation between man and God; that this change was effected by a vicarious satisfaction rendered to God by Jesus Christ; and that therefore it was not incorrect to speak of reconciling God in theology, although this form of expression is not used in the New Testament.

In this article the writer proposes to examine into the New Testament usage in regard to the terms that denote *propitiation*. This line of inquiry leads to a result in no way contradictory to that arrived at from the study of the words expressing the idea of reconciliation. The conclusion will perhaps not be as full and as definite as in the case of the study on reconciliation. But that is because the number of instances which furnish material for this investigation is fewer. For the passages in which words like *propitiation* occur in the New Testament are comparatively few.

The words and passages which will be discussed in this article are the following: *Hilaskesthai*, found in Luke 18 : 13; Heb. 2 : 17. *Hilasmos*, found in 1 John 2 : 2; 4 : 10. *Hilasterion*, used in Rom. 3 : 25; Heb. 9 : 5.

In an inquiry of the kind we are here pursuing, it is proper to begin with those instances in which there is the least danger of dogmatic preconceptions asserting themselves. For this reason we begin with the passage, Luke 18 : 13, where the word *hilaskesthai* is used in quite a general sense. It is in the parable of the

pharisee and publican. In the prayer of the latter where the English translation has, "God be merciful unto me," the margin of the R. V. properly explains that a more literal rendering is, "God be propitiated unto me." If in the study of New Testament words generally, the study of the Old Testament antecedents is important, it is especially so with regard to the word now under consideration. Doubtless the verb in the publican's prayer represents some Hebrew verb like *salach*. The prayer is quite general. There is no distinctly sacrificial allusion in it. Therefore the Greek verb used probably does not stand for the technical term of the Old Testament signifying "to make propitiation," the Hebrew *kappcr*. The publican's prayer is simply a petition that God's attitude toward the sinner be changed, without indicating in any manner how this change is to be brought about. Certainly it is not merely a subjective change within himself which the publican desired. Surely it is not merely a realizing sense that God is merciful which the publican expresses or which he is striving to attain. The real objective relation between God and himself gives him anxiety, and this relation he wishes to have changed, both on God's side and his own. God is to become propitious where before he was otherwise, as the publican realized in the depths of his conscience.

There is no indication of any means, for instance sacrifice, by which this change of relation is to be effected. But the declaration of the result is in some degree suggestive of the mode. It is said that the publican went down to his house *justified*. This is a legal, a judicial term, and its use here indicates that it is not improper to view the relation of the sinner to God as a legal one. There is a disposition at the present time to escape from these legal views and substitute for them what are supposed to be more moral conceptions. We think this is objectionable on other grounds into which we cannot enter here. For our present purpose we contend that we cannot get away from some legal conceptions in the doctrine of the atonement, without departing from the conceptions of the Bible itself. The publican stood before his Judge as an offender. This Judge justified him, that is declared him righteous. By what means the guilt

of the offender was put beyond judgment, and by what means the Judge was made propitious—this is not indicated. It was not pertinent to the teaching of the parable. But evidently the language is such that the idea of an unexpressed factor by which satisfaction was made for the publican, is certainly not contradictory to its tenor.

We would not think of trying to prove the doctrine of a vicarious atonement from the parable of the pharisee and publican. To show that the language of that parable is not contradictory to the doctrine is sufficient. The case is somewhat different in the only other passage in the New Testament in which the verb *hilaskesthai* occurs, Heb. 2 : 17.

Christ is there described as “a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.” This language contains a manifest reference to the Mosaic ritual. The verb, translated “to make propitiation” in the English version, evidently represents the technical Hebrew verb for this idea, *kapper*. In the Septuagint the compound *exilakesthai* generally represents this important Hebrew term; but that form does not occur in the New Testament. Before proceeding to define the ideas expressed in the passage now before us, it will be necessary to become clear about some of the sacrificial ideas of the Old Testament, especially those ideas connected with the act of *kapper*.

The general ideas in regard to atonement in the Old Testament are briefly these: God is unapproachable to man without some act of purification. The cause of this is not, as is sometimes contended, merely the separation between God in his majesty and man in his frailty without reference to sin; but the cause is, the sinfulness and impurity of man which makes him unable to endure the presence of the holy God. The sinner is repelled from God by the terror of his wrath. Hence when man comes into the presence of God he needs something to *cover* or *protect* him. Hence the use of the verb *kapper*, meaning to cover. The means of covering or protection against the wrath of God cannot be of man's choosing. God himself prescribes what shall be done. Various acts and means, for example, in-

cense, prayer, may serve to "cover," to make propitiation, but the chief means is the application of blood. The propitiation effected a removal of sin or of impurity.

Where the writer of the epistle to the Hebrews says that Christ made propitiation for the sins of the people as a high-priest, some expiatory act is implied by which the sins were removed. The nature of this expiatory act is plainly stated in the context. At first sight it might seem that it was only by his sympathy, learned from his own temptation and suffering, that Christ made propitiation for men. "It behooved him in all things to be made like unto his brethren." "In that he himself hath suffered being tempted, he is able to succor them that are tempted." But this sympathy was not the expiatory act which Christ performed; it was not a sacrificial act. The significance of that sympathy was the unity and identity which it brought about between Christ as priest and the people whom he represented. It was only preparatory to the sacrificial act by which propitiation was made. This is plainly declared in 2 : 11 : "For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren." The act by which Christ made propitiation, is indicated in 2 : 14: "That through death he might bring to nought him that had the power of death." His death was the means by which he effected deliverance for the people. Hence it was the act in which especially he proved himself a "high-priest in things pertaining to God" (v. 17). We are now brought up to the question, How was the death of Christ an act pertaining to God? Was it a vicarious sacrifice offered to him or not?

In the first place it should be observed that the death of Christ is here represented as having an objective value. It was not only an evidence of sympathy on his part toward sinful men. It effected a deliverance, and this not only by making an impression on men's minds which removed the fear of death; but the deliverance is an actual objective liberation from death by bringing to nought a real objective power of death, the devil. The power of death which the devil exercised must have been for the sins of the people. For Christs' death which nullified

that power, was at the same time an act of propitiation for the sins of the people. But what had God to do with this connection of things? Evidently something, for Christ was a high-priest in things pertaining to God. But the connection is not explicitly stated. However, it is not difficult to supply the missing links in the combination of ideas presented in the second chapter of Hebrews. The people were subjected to him that had the power of death, because God had so subjected them. It was an expression of his wrath against their sins. By his death Christ made a sacrifice which removed the cause of that subjection, averted the wrath of God, made propitiation for the sins of the people and satisfied the demands which God had against them. This he did by taking the place of the people as their priest and at the same time as their offering in his death. So he tasted death for every man (Heb. 2 : 9).

We conclude that "to make propitiation" in Heb. 2 : 17 means to make a vicarious sacrifice which averts the wrath of God by satisfying the demands of his holiness against the sinner.

The noun *Hilasmos*, "propitiation," is not found in the New Testament except in two places in the first epistle of John. In the first of these two passages Jesus Christ is called the propitiation for our sins (2 : 2). This language is plainly sacrificial. The apostle is explaining the ground of consolation and peace, "if any man sin." He is not speaking of men generally, but of those who have fellowship with the Father. The possibility of their sinning and the disturbing of their fellowship with God thereby is conceived. When such a thing occurred in the Old Testament priestly intercession and acts of propitiation were necessary. So likewise in the New Testament John here declares that the intercessor and the propitiation for the sins of believers, in fact for the sins of the whole world, are already provided. The Paraclete or Advocate is present with the Father. Where we are unrighteous, he is righteous. And his righteousness avails to cover us in our sin, because in his own person he is the means of propitiation for us. In order to be this, he must have been in some way an offering or a sacrifice in our behalf. What that way was is told in ch. 1 : 7 : "The blood of Jesus

his Son cleanseth us from all sin." Blood is the sacrificial means of making atonement thereby cleansing from sin. The person of Christ is a means of propitiation for us because his blood was shed and applied as a sacrifice. His advocacy on our behalf with the Father is based upon this act of propitiation. It would be in vain to have an advocate with the Father if the propitiation had been intended only to influence the conduct of men and not the attitude of the Father. There is evidently in this passage an idea of substitution. Christ puts himself in place of those who sin, and as "the righteous" stands in our stead before God so that our sins are not allowed to break off our fellowship with the Father. But this substitution as our Advocate would be impossible if the propitiation on which the advocacy is based, were not also an act involving the substitution of the sacrifice of Christ for what we should have done to satisfy the demands of God.

The word "propitiation" in 1 John 2 : 2 contains the vicarious idea ; so it does in ch. 4 : 10 : God "sent his Son to be the propitiation for our sins." This act of God is presented as the manifestation of the highest love, and in this love is the sole ground of our salvation. Cf. v. 9. If we are to live through Christ (and this is declared to be the purpose of sending the Son), it must be through the propitiation which he became for our sins. No love of ours, no subjective change within us effects a propitiation for us ; but an objective proceeding. God sending his Son into the world and that Son becoming a sacrifice and thereby a means of propitiation, has obtained life for us instead of the death which our sins merited. As in the Old Testament God provided rites of propitiation to protect his people from the effects of his wrath, so here we find that God sends his Son to be the propitiation for the same purpose.

It is God that sends a substitute to "cover" man. Man does not find this substitute himself. This corresponds with a peculiarity of biblical usage which we noticed in the article on Reconciliation, and which is also characteristic of the words for "to make propitiation" in the Bible. God is not made the object propitiated, just as he is not made the object reconciled.

But it would be very erroneous to infer from this that the propitiation is not designed to influence the attitude and action of God, but only the conduct of men.

There is still another word belonging to the family we are here considering, a word whose precise meaning in the New Testament is not easily determined. That word is *Hilasterion*, found in Rom. 3 : 25 and Heb. 9 : 5. In the latter passage it occurs in an enumeration of the articles of furniture of the Holy of Holies of the Old Testament tabernacle. According to the translation of the Septuagint *hilasterion* represents the Hebrew *kapporeth*, translated "mercy seat" in the Authorized Version. It is a remarkable thing that the Septuagint rendered the Hebrew *kapporeth* by a word containing the idea of propitiation. It shows that in the time when that translation was made, propitiation was in some way ascribed to that piece of furniture in the tabernacle. But whether that was the original idea of the Hebrew term is an unsettled question. *Kapporeth* has been supposed to be derived from the Piel form *kîpper*, signifying to expiate or propitiate. But the preponderance of modern opinion favors the simple translation *cover* or *lid*, from the primary idea of the verb *kaphor*. The Revised Version gives "covering" as a marginal rendering, *e. g.* Exod. 25 : 17.

What then was the *kapporeth* in the Old Testament? Primarily, the lid of the ark of testimony or more probably a covering over the lid of the ark. Cf. the description in Exod. 25 : 17-22. In the second place it was the throne of God, the place where he manifested his presence. "There I will meet with thee and I will commune with thee from above the mercy seat, from between the two cherubim, which are upon the ark of the testimony," (Exod. 25 : 22). The cherubim everywhere in the Bible represent the powers around the majesty of God. Cf. Psalms 99 : 1. Because of the presence of God the high-priest had to approach the *kapporeth* in a cloud of incense so as not to die at the sight of the divine glory. Cf. Levit. 16 : 13. In the third place the *kapporeth* was a means of propitiation. This is denied by some, but it seems to be a legitimate inference from Levit. 16 : 15, 16. The blood of sacrifice was put upon it not

merely to purify it, but to complete the work of propitiation. Hence the Greek *hilasterion* and the English "mercy seat" are not altogether misnomers.

Such was the article of furniture mentioned in Heb. 9 : 5. But the writer of that epistle makes no special application of the term to Christ, so that we can learn nothing directly of the New Testament idea of propitiation from the passage. But the use of the term in this place serves to establish the biblical usage and thus to create a presumption as to the sense in the difficult passage Rom. 3 : 25.

In our judgment the best translation of this passage is this : "Whom God set forth to be a mercy seat (*kapporeth*) through faith in his blood." The only other interpretation which seems at all admissible is that which renders *hilasterion* by "propitiatory sacrifice." Whichever of these two interpretations is adopted, we must find here an expression of St. Paul's doctrine of atonement.

The apostle is explaining how the righteousness of God was revealed towards men for their justification. It was through a redemption in the person of Christ. This redemption was effected by a propitiatory something, either a propitiatory sacrifice or a propitiatory covering (*kapporeth*) which Christ became by his blood. If he became a sacrifice, it was manifestly in behalf of those who on account of their sins were in need of a propitiation which they could not render themselves. But when their sins were covered by the sacrifice of Christ, the righteousness of God was revealed, which declared their justification, instead of his wrath which declared their condemnation.

But we prefer to think that the apostle represents Christ as in his own person the mercy seat, through which by the application of sacrificial blood propitiation was made. This is not the same thing as representing Christ as the priest who makes atonement, nor as representing him as the sacrifice by efficacy of which it is effected. But the latter idea is inseparable from the use of the mercy seat. Hence the apostle adds : "in his blood." As a mercy seat Christ was set forth before us by God as a place of refuge against our sins and as a place of meeting with God

as his people. Through the means of the mercy seat all who have sinned can approach him without fear of his consuming wrath. Why is the mercy seat such an efficacious means of propitiation? Not because it represents any change within us, but because it represents something done without us by which God chooses to be governed in his dealings, so that he can be just and the justifier of him that hath faith in Jesus.

On either interpretation of *hilasterion* in Rom. 3 : 25 the leading thoughts are the same. Propitiation was made by Christ on which a course of action for God is based. A certain thing of God's own appointment had to be done to secure the revelation of his saving righteousness. Certain demands of God had to be satisfied. This vicarious satisfaction Christ made in all its parts, becoming himself priest, offering, mercy seat, everything to make the propitiation complete so that all that was left for man to do was to adopt it by faith and appropriate its benefits. The propitiation is not something to affect the belief and conduct of man, but to alter the relation of God to sinners. When that objective fact was accomplished, then (we are speaking of logical, not temporal order) Christ was set forth before men as the *Kapporeth*, the mercy seat in his blood, so that the new relation, in which God's righteousness for justification is revealed instead of his wrath for condemnation, might become man's by faith.

The use of the idea of propitiation in the New Testament like the use of the idea of reconciliation is pervaded by the thought of vicarious satisfaction.

ARTICLE IX.

MODERN GERMAN THEOLOGY : RITSCHLIANISM.

BY REV. CHR. JENSEN, D. D.

Translated from the German by Rev. Ernst Ortlepp.

“Modern theology” originated in the universities. The late Professor Ritschl, of Göttingen, is chiefly the father of it. The professors teach the students, and thus, as candidates for the ministry, they enter the holy office with this theology. Among the younger ministers there are not a few who are inclined to accept this theological system. Through periodicals and books also these principles and doctrines are promulgated and spread, so that many educated men, like teachers, lawyers, etc., foster their religious ideas under the same trend of thought. In the following paper we shall try to review the fundamental doctrines of our Christian faith in the light of this modern theology. The reader may then judge for himself what dangers are hidden in this system.

I. THE BIBLE, THE HOLY SCRIPTURES.

The Holy Christian Church, the Communion of Saints, of which article III. of our catechism treats, accepts what the Scriptures say of themselves: Holy men of God spake as they were moved by the Holy Ghost; all Scripture was given by inspiration of God; the Scripture cannot be broken; one jot or one tittle shall in no wise pass from the law till all be fulfilled. The Holy Scripture, in all its communications is the truth, the everlasting truth; all that is told here of man's sin and the fate of nations happened literally so. The Holy Ghost kept those writers from errors and delusions. All that is communicated of God the Father, the Son and the Holy Ghost, of eternity, of redemption through the blood of Jesus, of the judgment, of everlasting bliss for the saved, of everlasting condemnation of the lost *i. e.* of those who have no personal, living faith in Jesus nor accept the salvation, the blood of Jesus, as their ransom: all

this is of eternal truth ; God has *revealed* it all, *he* stands behind his word leading his word to victory. All men are liars, but God will not have it said that, be it in *one* particular, he dealt otherwise than he declared unto men.

Modern theology occupies a different position towards the Scriptures. The Bible originated like any other book. As the Old Testament reports the history of Israel so the New Testament tells us of the beginning of the Christian Church and, because it is the most ancient document, has the greatest value in comparison with other religious writings. But the writers worked with their natural powers and gifts, hence they are apt to err ; they are men of their period which was rich in myths and legends ; they were possessed of Jewish conceptions ; they cherished their own religious ideas. Consequently, the modern theologian speaks of a Johannean, Petrine and Pauline theology ; to him it remains to be seen what Jesus really taught ; in other words, we must find out what is true of the Bible. All errors and myths, all false and incorrect statements as reported by the authors without discrimination, must be expelled. When we ask these modern theologians what, then, will be left of real truth, their answer will consist, perhaps, in shrugging the shoulders. Science must remove the shell in order to detect the kernel of truth ; or, that which has proved itself in the heart ; or, what a majority is ready to recognize as being true. Self-evident it is from such treatment that there can remain no certain truth for us men at all ; in the hands of these modern theologians everything becomes liquid ; one will find somewhat more of truth in the Bible, another somewhat less. One says, *this* my heart has experienced to be the truth ; another replies, no ! I cannot acknowledge this. These gentlemen always pretend they are searching for truth ; frequently they avow that, moved with a sincere longing, they strive after truth and gladly take hold of it where they find it.

Having heard this we deem it but natural that some professors simply deny the conception of Jesus by the Holy Ghost as recorded in the Bible, that certain accounts are called myths, and

that many other portions of the Book of Truth are rejected as Jewish ideas or Johannean and Pauline theology.

"Modern theologians," undoubtedly, *speak* of a word of God, but in reality they have no word of God any more, no, *not in the sense of our faithful fathers*, that is, of the one Christian Church, the *Communion of Saints* ; they have a *human word* only.

II. THE TRIUNE GOD.

The Church, the communion of saints, believes in one God of three holy persons : God the Father, God the Son and God the Holy Ghost. Each person exists separately, yet none of these persons is less God ; they are from eternity of equal power and holiness. This one divine being is inseparable, invisible, and is the creator and preserver of all things, the visible or invisible.

This faith is accepted by the whole Christian Church, the Catholic as well as the Evangelical. Asking whence the Church obtains this belief the answer must be that she believes the Holy Scriptures in all humility. In the Scriptures we read that God has *created* the world, but at the same time, that all things in heaven and in earth were made by the Son, and that without him not anything was made (Heb. 1 : 2 ; Col. 1 : 16). Together with the Father and Son the Holy Ghost has been active in the work of creation. Not only in Gen. 1 : 2 we read that the Spirit of God moved upon the face of the waters on that first morning of creation, but also the Psalmist says, "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth," (Ps. 33 : 6).

The Scriptures tell us of the *redemption of mankind, lost in sin*. God the Father decreed the redemption ; this redemption was completed by Jesus Christ in whom we have redemption through his blood ; the appropriation of this redemption is accomplished by the Holy Ghost. The same eternal and Holy Spirit through whom Christ offered himself to God (Heb. 9 : 14) testifies of Jesus in this world of sinners (John 15 : 26) and bears witness with those who believe in Jesus that they are the children of God (Rom. 8 : 16).

The last great work of God concerning earth and men *will be the judgment*. God has decreed to judge all the world with a true and righteous judgment. Yet the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father who hath sent him (John 5 : 22, 23). This judgment, commenced by God in this time already, but completed on the last day, has also some connection with the Holy Ghost. We are besought not to grieve the Holy Spirit of God. The Holy Ghost reproves the world because they believe not in Jesus. Blasphemy against the Holy Ghost shall never be forgiven (Matt. 12 : 31).

Our God is a triune God. He is the God of revelation and of salvation, the hope of repenting sinners, the terror of careless, worldly-minded men. He is mercy to those who hunger and thirst after righteousness, and is a consuming fire to the proud. It is a fearful thing to fall into the hands of the living God.

The godless world, above all a self-complacent proud science, has always sought to destroy our faith in the triune God; we mention but the Manichæans and Arians of the ancient Church, and the Protestant-Union of modern days. At the present time we meet the Ritschlians and consorts. They have no *triune God* in the sense of the one Holy Christian Church, the communion of saints. Hence the attack upon the Apostles' Creed; hence the open denial of the "conceived by the Holy Ghost, born of the Virgin Mary." According to Ritschl's system no educated theologian can call Christ "God;" only in the capacity of a religious Christian is one entitled to call him so; Christ, so they say, has done something superhuman in that he preserved his trust in God through all the temptations and conditions of life; in his substance he is not the eternal God, but concerning his importance to men he can and shall be called a "God." Instead of the living Christ these modern theologians give us the likeness of a so-called *historic Christ* which is found neither in the gospels nor in the epistles of the Holy Scripture, and of whose eternal origin and state after death *we know nothing*.

When the modern theologians speak of the Holy Ghost they do not mean the personal Holy Ghost who, being one with God the Father and the Son, exists separately ; no, they mean that spirit which proceeds from Christ and his doctrine, pervading the Church of all ages. As we are accustomed to speak of the spirit of a nation or of the times so they also speak of a spirit of the Church. As great men cause a certain trend of thought through their intellectual products, and through their books keep such influence alive even after their death, in such a manner Jesus is at work in his Church. This spirit of the Christian community is the Holy Ghost of modern theologians.

But how does Ritschl harmonize all this with the Bible? Oh! very well. *Exempla docent.* In John 8 : 58 Jesus says: "Before Abraham was, I am." Ritschl explains: "This sentence is probably not quite intelligible," it was "said to end a discussion, not to establish a dogma."!!

Now, whosoever handles the Word of God in such a manner can easily proceed to the climax where he denies the first and second persons of the preëxisting Godhead. But what a Church is this which tolerates men of such and a similar sort to hold offices as professors for the education of theological students, the future ministers of our Christian congregations as founded on the basis, on the eternal basis of the three Articles! But comfort ye my people! For thus saith the Lord God: "Behold I, even I, will both search my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered: so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." (Ezek. 34 : 11, 12).

III. THE REVELATION OF GOD.

The Christian Church knows of several revelations of God: in nature and conscience, in the world and through Christ Jesus. When we see a building we perceive that there has been a master who made the design and completed the structure. Thus we stand before the universe, we behold the earth, the sun, the moon, the stars. Out of themselves they did not come into ex-

istence; everything has a cause. God is the originator and architect of the universe. The Church has derived such faith from the Scripture: "In the beginning God created the heaven and the earth," Gen. 1 : 1. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth," Ps. 33 : 6.

God's revelation in the word is met with even on the first pages of the sacred history. After the fall of men God speaks to them. He prophesies of the Redeemer (Gen. 3 : 15); God selected his servant Abraham ordaining his fate. On Mount Horeb Jehovah appears unto Moses in a flame out of the midst of a bush (Exod. 3). From the heights of Sinai God reveals his holy will establishing his law in the Ten Commandments of Moses, by the disposition of angels, written on two tables of stone (Exod. 20). Through the centuries of the old covenant God spake by the prophets at sundry times and in divers manners. The Church, the communion of saints, believes all these records of Scripture; as they are reported, so they are received as being sure and true.

Most perfect, however, was that revelation which took place with the coming of Jesus Christ. God himself, sacrificing his glory and majesty, took upon him the form of a servant. God became a man, the Word was made flesh, our God appeared in the flesh. When Jesus opens his mouth we hear our God addressing us; where Jesus is seen there our God is seen. Jesus, accordingly, is entitled to say, I and the Father are one, he that hath seen me hath seen the Father (Jno. 14 : 9). Jesus, dwelling among mortals, has fulfilled the word of the prophets: "And it shall be said in that day, lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isai. 25 : 9). Unfailing truth is all what Jesus says, for he is the true God, he watches over his word that it be executed in every particular. Foolish men shall have no cause to accuse him, as though but one of his utterances be not fulfilled.

"Modern theologians" talk a good deal concerning God's revelation but their bombastic phrases must not dazzle the eye, nor

deceive the heart, for speaking of it they mean something else than the Church, the communion of saints. Professor L. Lemme of Heidelberg, shows it clearly on pages 8 and 9 of his pamphlet, "The Principles of Ritschl's Theology, and their Value." The professor says :

"In the Christian religion, according to Christian conception, all is depending on individual communion with the real, living God whom we may love since he first loved us. For according to Christian conception we know God because he makes himself known to us, we know God by reason of his real self-avowment, *i. e.* by reason of revelation. Such an actual self-avowment or revelation of God to mankind does not exist for Ritschl at all, neither a general revelation of God (Acts 14 : 17), nor a special revelation of God in Jesus Christ, as we are not able to discern how Jesus obtained any revelation. Now, as Ritschl and his followers put so great a stress on their deriving the whole of Christian religion from God's revelation in Jesus Christ, I call attention to this deceiving play with an expression so familiar to us : in an absolutely deviating sense they use it as their advertising sign-board ; for religion, according to Ritschl, does not and cannot emanate from an objective self-avowment of God simply because, in his opinion, there is none at all. Ritschl rather teaches what Bender frankly pronounced, that, after men have formed their religious conviction the same is, afterwards, traced back to an imagined revelation, and is then erroneously considered as having its origin therein ; and Ritschl, therefore, finds in the idea of revelation a perfectly 'corresponding' common characteristic of all religions."

Exactly the same is expressed by Wil. Schmidt, D. D., in his pamphlet, "The Dangers of Ritschl's Theology for the Church." On page 53 we read : "If Christ bears in him the title of the Godhead, but even this title alone and entirely without the meaning which the Church in this relation associates with him ; if rather respecting his being born he is not to be distinguished from any man, and if in the whole course of the system a direct, immediate and personal intercourse with God is impossible to man : in which way, then, in what manner did Christ obtain his

revelation? And what guarantees the reliability of his revelation where strongest subjective certainty has no warranty in itself? *Non liquet.*"

This "modern theology" is simply horrible. Finally all is lost in absolute uncertainty, human development and explanation—and this they call revelation! But most atrocious it is that our congregations receive men, nourished with such a theology, to be their ministers.

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IV. THE PERSON OF JESUS CHRIST.

The Christian Church, the communion of saints, believes in Jesus Christ; being one with the Father he lived as true God in heaven from eternity. Before Abraham was, he is; he owned the glory of God before the world was (John 17 : 5). Through the ages of the old covenant he was active every now and then, he influenced the history of mankind; these were but introductory steps toward the great work of redemption. In the fulness of the time the Son of God is conceived by the Holy Ghost, born of the Virgin Mary, made under the law.

Jesus Christ is the essential reflection of divine majesty and glory; he is God of God, exalted forever. The testimony of the Scriptures concerning his real Godhead is so plain, clear and exact that the feeble ones cannot err. We refer to the testimony of words and works. God himself is heard from heaven, saying, "This is my beloved Son." Jesus says, I and the Father are one; the Holy Ghost testifies through the mouth of all the apostles: This is the true God, and eternal life.

Not less evident is the testimony of his works concerning his real Godhead. He not only participated in creation, but all things were made by him (John 1 : 3; Col. 1 : 16; Heb. 1 : 2). Through him redemption was obtained, and the last judgment shall be conducted by him. He has power to forgive all sins and to make sinners become the sons of God. God has given him a name which is above every name, that at the name of Jesus every knee should bow (Phil. 2 : 9). All men should honor the Son even as they honor the Father; he that honoreth

not the Son honoreth not the Father who has sent him, (John 5 : 23). This Jesus, having died and risen from the dead, sitting at the right hand of the majesty of God, lives from eternity through all eternity. Jesus is our God, a comfort to poor sinners in life and death. If he were not our God he could not be our Saviour and Redeemer.

In this belief our Church is in harmony with the Christian Church of all centuries since the first Christian pentecost. Think of the creeds. The Apostles' Creed, that is the three Articles in Luther's smaller catechism, says: "I believe in Jesus Christ his only Son, our Lord; who was conceived by the Holy Ghost born of the Virgin Mary." The Nicene Creed says of the Son of God: "Who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man." In the third Article of the Augsburg Confession we read: "They likewise teach, that the Son of God assumed human nature, in the womb of the blessed Virgin Mary, so that there are two natures, human and divine, inseparably united in unity of person, one Christ, true God and true man, who was born of the Virgin Mary." The same is clearly taught in the Smalcald Articles, in the larger catechism of Dr. Martin Luther, and in the Formula of Concord (*Sol. Declaratio*, VIII, 6).

Modern theology holds a totally different form of faith respecting the person of Jesus. They declare: We know absolutely nothing of him before his birth; he was not conceived by the Holy Ghost; there is no Holy Ghost as believed in by the Church; he came upon the stage of the world like any other man; "he is but an irregular appearance in history;" he is but gradually, not absolutely distinct from the prophets of the Old Covenant. True, in the ranks of modern theologians they speak in beautiful expressions of Jesus "the revelation of God," and of God's perfect manifestation as love, mercy and faithfulness. Aye, they call them even "God," but not in the sense of the *Church*, the communion of saints, but because he has accomplished something superhuman in that he trusted in God through all his various sufferings and struggles of life. Not ac-

according to his substance, but merely in view of his *value* to us we are allowed to call him God. He died; but about *his resurrection* their opinions differ; some accept it as true, others deny it. Every one may hold what he pleases.

In modern theology Jesus is but a titular God! Shameful and blasphemous this is! Entirely different is this Jesus Christ. He is able to represent noble principles, to establish lofty doctrines, and to be an excellent example, *but he cannot reconcile a lost world to God, his blood cannot cleanse us from all sin.* Concluding this article we think of St. Paul's words in 1 Tim. 6: 20, 21: "*O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called: which some professing, have erred concerning the faith.*" "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jere. 9).

V. THE WORK OF JESUS.

The work of Jesus is that sacrifice which he as the mediator has offered to God as a reconciliation, and for all men as a redemption from sin. This act of self-sacrifice on Calvary is a suffering, and a voluntary work of Jesus. As a mediator Jesus experienced the hatred, the enmity of the world against his person; but his sufferings were also a divinely appointed lot, and this not so as though God had merely delivered him to the power of the devil and wicked men. God suffers the pain of death to come over him; out of love to a lost mankind he delivers his holy son into fearful judgment and cruel death, God makes him bear his holy wrath against sin. Not only outwardly does Jesus feel the judgment of sin, but also in the depth of his heart; his soul is pierced; in the fullest meaning of the word he is forsaken of God.

But again, the suffering of sin and penalty was a voluntary one. Jesus knew and saw it clearly beforehand, every moment he could have escaped it all; but he suffered patiently the flames of divine wrath to surround and overwhelm him. He saw God's image in man, though destroyed, and his pitying love moved

him to offer himself in obedience to God, bearing the penalty which men had deserved.

This act of self-sacrifice for men gains its significance in this person which is Jesus. For in the whole sense of the term Jesus is God-man. Jesus is the second person in the triune life of God by whom men were made. The self-sacrifice of Jesus, therefore, is a divine one. The poet has a right to say: "Oh! dreadful sight, my God has died!"

Otherwise Jesus is a man. He is one of us, a real, true man; he belongs to mankind; he stands there as a natural organic member of the human race, the only pure and guiltless member! He is our brother, therefore he feels as a man in his innermost life. As such he becomes the substitute of mankind, their representative before God. His works and sufferings, his death and burial are substitutional; but not as though that which he suffers were something strange and remote from what men were to suffer, so that his sufferings have merely taken the place of ours; no, no, Jesus suffers and dies as the representative of mankind. He offers the sacrifice in the name of his fellowmen, his brethren. The death of Jesus is that substitutional sacrifice which was offered in behalf of all mankind.

The work of Jesus on Calvary, his self-sacrifice, is a satisfaction, atonement and reconciliation. The declaration of the second article comprises the whole work of Jesus in these words: "He has redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death and from the power of the devil, not with silver and gold, but with his holy and precious blood, and with his innocent sufferings and death."

The Scriptures of the Old and New Testaments testify to what we here have written. Isaiah prophesies: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed," (53 : 5). Jesus says: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," (Matt. 20 : 28). According to Rom. 5 : 6 and 8 Jesus died for the godless. At the basis of this declaration we find again the thought of substitution.

In all the books of the New Testament we read the same. In the revelation of St. John it is said: "Those that are saved have washed their robes, and made them white in the blood of the Lamb." Therefore the believing church sings:

"My hope is built on nothing less
Than Jesus' blood and righteousness;
On Christ the solid rock, I stand:
All other ground is sinking sand."

Modern theology comprehends the work of Jesus otherwise. According to it Jesus announced to the world that God is love, and is not angry at all; he conquered the world, he kept faith in God through all temptations, he sealed his faithfulness with his own death; thus he shows us how we shall act and live, how we can hold our confidence in God through all the changes of life.

But what do modern theologians think of the Church's songs and hymns? Ritschl says: "The proper hymn for a congregation to celebrate our redemption through Christ must be made yet." Ritschl declares that hymn,

"Of what, my Jesus, hast thou been convicted,
That this dread judgment be on thee inflicted"

as being out of place in church on Good Friday, and according to Ritschl that other hymn,

"O Sacred Head, now wounded,"

does not testify at all of the general reconciliation of the believing through Christ's death.

But what is Ritschl doing with the clear and plain declarations of the Scriptures? Behold, and see how easy it is to him. Here is Isaiah 53; Ritschl claims that this passage has no connection with the body of prophecies. Here is Mark 10:45 with the declaration of a ransom for many. Ritschl simply asks: Is it proved at all that the writers paid a direct attention to this expression? We find the same again in 1 Tim. 2:6; but this Epistle, according to Ritschl, is not genuine, not written by Paul. Aye, Ritschl dissolves each passage, which is speaking of the substitutional sufferings of Christ, into its contrary.

The fundamental doctrine of the Evangelical Church is that

man is justified by grace through faith in the blood shed for him on Calvary. This doctrine is radically rejected by this modern theology; it undergoes changes which possibly convert it into the very contrary. The Catholics, even the Greek Catholics, are nearer to us than these modern pagan professors who mingle their philosophic theorems with Christian thoughts and ideas. But always this question comes back to us: What shall become of the Church, of the congregations, if our ministers are not trained anymore in the old faith? Let us but wait: *The judgments of God will not, no, never, fail to materialize.*

We think of the word: "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again: the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God," (Heb. 10 : 28-31).

VI. ETERNITY.

Our life must be considered in respect to this time and to eternity. This time is to prepare our souls for our final condition in eternity. Time is ended after a few short days, or years; eternity has no end. Therefore the Scriptures again and again admonish us to work out the salvation of our souls. What is a man profited, if he shall gain the whole world, and lose his own soul? That rich man who intended to build larger barns, and said to his soul, take thine ease, eat, drink, and be merry, heard the voice of his God, saying, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided."

Jesus Christ has come to earth and has redeemed mankind through his death in order to save souls for eternity. He is desirous to save men from sin, death and the power of the devil, to win them for his everlasting bliss in heaven. Paul has writ-

ten: "If in this life only we have hope in Christ, we are of all men most miserable," (1 Cor. 15 : 19). Luther says that every third word of Jesus treats of eternal life. Eternal life and bliss, the kingdom of heaven in the light above, the resurrection from the dead—all this forms the eternal background of the words and works of Jesus. His name shall be called Jesus, for he shall save his people from their sins. Simeon will gladly die, for his eyes have seen the Saviour; Paul has a desire to depart, and to be with Christ! The same thought is found in the songs and hymns of the Church sung by the believing of all centuries:

"To save my soul for yonder bliss,
To follow after righteousness,
Is here my holiest calling.
Eternity, thou word so fierce,
Thou sword, the sinful soul to pierce,
Beginning without ending!"

Aye, the bliss of eternity, the rest remaining to the people of God, is the comfort and longing of all believing Christians in their manifold cares and troubles of life; aye, these heavenly realities strengthen our tired heart in the fiery trials of this time, in hours of sickness, or at the graves of our beloved ones. How poor, how vain is this world without a bright eternity before us, revealed through the resurrection of Jesus, assured to believing by the Holy Ghost in the word of God.

There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.

It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body, (1 Cor. 15 : 42-44).

What does modern theology teach concerning eternity? They declare, we know nothing of it; our aim is in the present life of this earth; we are to subdue the world; even the life in saloons, dancing, playing at cards, all things must be ennobled. To speak about saving the souls for eternity is a pietistic fanaticism; heaven and hell, bliss and damnation are after all but empty phan-

toms to frighten us. Some of our readers, perhaps, may deem this *to be impossible*. Let us hear a safe witness concerning this side of modern theology. Prof. Lemme, D. D., in his pamphlet, "The Principles of Ritschl's Theology, and their Value," says on pp. 47, 48 and 49 :

"The very existence of Christianity as the absolute religion and as the religion of the world is depending on the hope and surety of eternity. The individual continuation of the believing after death as founded in Christ and warranted by the Holy Ghost, is just as inalienable as the thought of a future judgment and as the contrast between heaven and hell. All this has disappeared in Ritschl's theology ; there is no mentioning any more of individual continuation, of final judgment, of heaven and hell ; the background of eternity is torn away from religion.

"Perhaps somebody replies by saying that Ritschl does not deny immortality ; indeed, he is very cautious in this respect. But in this important matter it is not so much the question what he does not deny, but what he actually teaches. Now Ritschl sees in the fixation of a future eternal life only an essentially erroneous view ; this error invaded ancient Christianity and has governed the Middle Ages, and the reformers, under the influence of mediæval conceptions, were unable to get rid of this erroneous view. According to him only that which bears some relation to the world and the human life deserves consideration, thus altering the sphere of present experiences. Christ himself gives to his whole work a relation to the saving of souls for a future happy life in eternity. Paul gives the fundamental religious sentiment of the New-testamental community, and he contrasts this sentiment with the spasmodic philosophical denials of the resurrection, when he says : "If in this life only we have hope in Christ, we are of all men most miserable," (1 Cor. 15 : 19). Thus it is evident that the existence or non-existence of Christianity depends on this Christian hope and that the destruction of this eternal aim means the destruction of Christianity. Now in that Ritschl's explanations transplant the eternal life and bliss into this time he actually removes the heaven of our Christian belief.

“Now it is self-evident that this breach with a future world must be of far-reaching consequences; consequences which are plain to every sensible person: anything in Christianity which reaches beyond the sphere of time, as, the Holy Ghost, regeneration, individual communion with God and Jesus Christ, even the kingdom of God, must fall in modern theology because of the elimination of the next world. Certainly, those terms are retained—as empty shells. The Holy Ghost is reduced to the spiritual atmosphere of Christendom in that he is defined as the common spirit in which the members of the community gain their common knowledge of God, their common aspirations for the kingdom of God and for the sonship of God. Regeneration is reduced to the formation of moral sentiments and Christian views of the world as they are consummated in the members of Christendom. A certain communion with God is taking place in so far as under the influence of Christ’s doctrine the belief in divine providence becomes active in the Christian heart. But an individual living communion with God is, to Ritschl, an imaginary private attitude towards God bearing the characteristics of mediæval piety; especially a vital relation to the exalted Saviour, such as Paul and John experienced, knew and taught, is to Ritschl an imagination, a delusive phantasm. The love to Christ which alone, according to Jesus’ own statements, is the perfection of discipleship, is to Ritschl a pietistic sentimentality which can be no Christian command in spite of John 21 : 15; 1 John 4 : 19; Eph. 6 : 24. According to Ritschl, the kingdom of God is an organization of an essentially Old-testamental conception, putting men under moral obligations.”

VII. CONCLUSION.

From all the foregoing it will be seen that modern theology preaches a gospel different from that of the Bible, from that that was committed to the Church by our exalted Lord and Saviour; there is no similarity any more between those two. If we had to do with a different conception of secondary, peripheric things only, we could pity such deviations and mistakes, but between

the Church and this modern theology there is absolutely no bridge, no connection any more. We think of Paul's words : "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed," (Gal. 1 : 8, 9). Paul uttered no empty babble ; they are true words, they contain realities. Pondering such facts, horror may seize a man.

Another thing should be added. The devil is the father of lies. Where there are lies there is the dominion of the devil. It appears to be quite incomprehensible how these disciples of modern theology can employ ecclesiastical terms at the altar and in their sermons whilst they associate with them perfectly strange ideas ; they speak of redemption, reconciliation, regeneration, the Holy Ghost, the resurrection, etc., but mean something widely different from what the Church hitherto has believed, as we heard before, Prof. Lemme says : the terms are retained—as empty shells. The Holy Ghost is reduced to the spiritual atmosphere of Christianity ; regeneration is reduced to the general sentiment and Christian view of the world ; the redeeming death of Christ becomes the "seal" of his "faithful career," etc.

One of the treatises on modern theology likens this inner falsehood to a merchant's store where the cases bear pretentious inscriptions, but when opened they are empty. Of Prof. Harnack we learn that he is going to sever himself from the old forms, to create new forms for new ideas. This is something like fairness ; we will esteem this man if he carries out his purpose. The congregations could then see the ravening wolves, which now come in sheep's clothing, so that they be not known.

One question forces itself into our mind : Do the ecclesiastical authorities know nothing of all this ? Certainly they do ; they are not so ignorant as all that. Therefore it is now their duty to testify openly against this danger. *It will not be without results.* Many do not deem this matter to be dangerous, they speak of mere theological views which one may favor more

or less, but which all are entitled to express. They imagine that the orthodox, especially the pietists, are not able to comprehend the standpoint of modern theologians; but they think so only because they know not the mystery of the gospel of Jesus, nor have proved it in their conscience; because they suffered shipwreck in their faith; or perhaps because they themselves are infected with Ritschlian tendencies.

What of the future? We can but imagine it. Our Lord Jesus is always able to interfere with an almighty hand. But at present it seems as though a large portion of the Church were hastening towards decay, and this, as the result of the dominion of these modern theologians in our universities. Home Missions begin to be more active. The number of believing people is growing under the blessed work of Home Missions and under the care of positive faithful pastors; a vital division goes through the congregations: Here Church, here world! Anarchism receives a large portion of the world. The war against the Church of Christ begins to be fiercer and fiercer. What times may yet come! Who knows? But we despair not!

In our own strength can naught be done—
Our loss were soon effected;
There fights for us the Proper One,
By God himself elected.
Ask you who frees us?
It is Christ Jesus—
The Lord Sabaoth,
There is no other God;
He'll hold the field of battle.

ARTICLE X.

REVIEW OF RECENT LITERATURE.

T. AND T. CLARK, EDINBURG.

Imported by Charles Scribner's Sons, New York.

How to Read the Prophets. Being the Prophecies arranged Chronologically in their historical setting with Explanations, Maps and Glossary. By Rev. Buchanan Blake, B. D., author of "How to read Isaiah. Price \$1.50 per vol.

This work consisting of five small volumes each containing about 250 pp. is not designed for scholars, who have lying to hand the necessary apparatus for such an arrangement and understanding of the prophets as is here proposed, but it is designed for popular use as an aid in the general reading of the Scriptures. It adapts the methods of scholars to the need of the ordinary student. It is not a detailed verse by verse Commentary, all chapter and verse divisions are removed, but it is an effort, and an admirably successful one, to get at the primary application of the prophet's words, to place them in such connection with his own time that the prophet may speak for himself.

The fact has been largely overlooked that the prophet had in the first instance a message to his contemporaries. He announced the mind and will of God to his own generation. The distinct and original and immediate application of his message must accordingly first of all be sought in his own conditions, in the historic surroundings when these prophecies were announced. How was the prophecy understood when first delivered, and by the people to whom it was delivered, is the first problem to be solved by an intelligent study of the Scriptures. To seek for the future fulfilment of a prophecy without any reference to its primary application is to subject Holy Writ to arbitrary violence and to disqualify ourselves for apprehending the original sense and the fulness of meaning which attaches to it.

The haphazard existing arrangement of the prophets in our Bible is out of all historical connection with the circumstances in which their authors lived. This chronological arrangement of the prophetic books, therefore, bringing within the reach of the many "a clear and succinct presentation of those prophets in their historical environment" is to be most earnestly commended to all who desire a clear and accurate understanding of the inspired word.

Vol. I. contains The Pro-Exilian Minor Prophets, Vol. II. the I. Isaiah, Vol. III. Jeremiah, Vol. IV. Ezekiel, Vol. V. II. Isaiah, Daniel and the Post-Exilian Minor Prophets.

E. J. W.

A. C. ARMSTRONG AND SON, NEW YORK.

The Book of Ezekiel. By Rev. John Skinner, M. A., Professor of Old Testament Exegesis, Presbyterian College, London. pp. 499.

The Song of Solomon and the Lamentations of Jeremiah. By Walter F. Adeney, M. A., Professor of New Testament Exegesis, and Church History, New College, London.

The Book of Jeremiah. Chapters XXI to LII. By W. H. Bennett, M. A., Professor of Old Testament Languages, Hackney and New Colleges, London.

Two of these authors have appeared before in the "Expositor's Bible Series," and all three are worthy members of the goodly company who are giving us some of the rich fruit of their scholarship in the books of this series. The part that will likely call forth dissent, though read with as keen an interest as any other, will be the sixty pages devoted to the Song of Solomon. Nor will Professor Adeney be surprised, for he says (p. 53)—"It is scarcely to be expected that the view of the Song of Solomon expounded in the foregoing pages will meet with acceptance from every reader." But, dissent as the reader may, he will not deny that a very plausible interpretation has been given. The companion volume to Professor Bennett's is the "Book of Jeremiah," embracing the first twenty chapters, by C. J. Ball, M. A., one of the six volumes of the third series, issued in 1889-90.

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA, PA.

Quick Truths in Quaint Texts. By Robert Stuart MacArthur. Price, \$1.25; pp. 336.

The author tells us that these sermons were first preached by him in the Calvary Baptist Church, New York, on consecutive summer Sunday evenings, and afterwards in Music Hall, Boston. He thinks "it is often well to tread the unfamiliar by-ways and to visit the comparatively strange regions of the Bible." The title to the volume is justified by the living lessons he finds in his odd texts. It has the air of sensationalism about it, but the contents show that the preacher has not forgotten his mission to preach "Christ and him crucified." We are gratified to learn that a second series will likely be issued.

CHARLES SCRIBNER S SONS, NEW YORK.

Our Western Archipelago. By Henry M. Field.

Dr. Field is so popular and so distinguished a traveler and so pleasing and well known a writer that it seems almost unnecessary to tell the readers of the *QUARTERLY* of the charm of his latest book. We know of no one who writes of travel with the grace and power to hold attention as he does. From beginning to close he writes of this recent journey in a cheerful strain. What he sees impresses him so favorably that he kindles in his reader a strong desire to set out at once on the

same journey. He begins with a description of the "Longest Railroad in the World," telling of how it was built, who were prominent in the movement, etc. Then he proceeds with the incidents of the journey. Once having reached the Archipelago in which we feel a special interest since he prefaces it with the pronoun "Our," he tells of all its natural features, making us hold our breath as perilous gorges, glaciers and canyons are described. He tells us of the government, the missions and the schools and, indeed, of whatever the reader might care to know. When Dr. Field was on his homeward journey he passed through a section then disturbed by strikers and he gives in this volume a chapter on "Strikes" which is most admirable. The illustrations are excellent and a helpful map is also included. The book is beautifully bound and we are sure it will have a host of readers who will read it through more than once.

BOOKS RECEIVED.

Some valuable books, included in the following list, are reserved for notice in our next issue:

The Preacher and His Place. By David H. Greer, D. D. Charles Scribner's Sons.

An Outline of Systematic Theology. By E. H. Johnson, D. D. Am. Baptist Publication Society.

The Huguenots and the Revocation of the Edict of Nantes. By Henry M. Baird. Two Vols. Charles Scribner's Sons.

The Way Out. A Solution of the Temperance Question. By Rev. Hugh Montgomery. Hunt & Eaton, New York; Cranston & Curts, Cincinnati.

The Christless Nations. By Bishop J. M. Thoburn, D. D. Same.

☞ The Christian Literature Co. announces that the price of the Lutheran Commentary will be \$2 00 per volume after Dec. 1, 1895. Till that date it will be \$1.50.

PERIODICALS AND PAMPHLETS.

Harper's Monthly for October is so full of valuable papers, bright stories, charming poems and fine illustrations that it is difficult to discriminate. Hindoo and Moslem is the title of the opening paper. Following it are papers on At the Sign of the Balsam Bough; Alone in China; Queen Victoria's Highland Home; The Gift of Story-Telling; Three Gringos in Central America; Personal Recollections of Joan of Arc; The Future in Relation to American Naval Power; The German Struggle for Liberty. The serial, Hearts Insurgent, grows in interest. Jamie the Kid and The Coupons of Fortune are two specially original stories. The Editor's Drawer is fuller than usual of bright and witty pen sketches and illustrations. It is a number that must be seen and read to be appreciated.

The October *Atlantic Monthly* contains the concluding chapters of A Singular Life. They are powerful, artistic and dramatic as has been

the entire story. Bradford Torrey's paper on Lookout Mountain is of peculiar interest on account of the memorable gathering there this Summer. Lafcadio Hearn contributes to this number another Japanese study and Mr. Peabody another paper. An Architect's Vacation tells of the Venetian Day. Susan Coolidge's paper, The Countess Potocka, and a paper of travel by Alvan F. Sanborn are unusually readable. The book reviews treat of a group of stories much discussed at present. It is an admirable number.

The Marriage Rate of College Women is a very suggestive article in the October *Century*. This same number contains a group of papers, celebrating the centenary of Keats who was born October 1795. Another group of papers relates to the career of Glave the Young African Explorer, who, after crossing Africa in the interest of *The Century* died on the 12th of May at the mouth of the Congo. Apropos of election times this number contains an entertaining paper, Fun on the Stump. It also contains the concluding chapters of Marion Crawford's Casa Braccio which has been filled with dramatic interest from beginning to end. How Men Become Tramps; Nordau's Degeneration; Prof. Sloane's Life of Bonaparte and An Earlier Manner are all papers more than worth the reading. Poems, stories, illustrations and editorial articles add to the charms of this closing number of the fiftieth volume and twenty-fifth year of *The Century Magazine*.

John J. á Becket contributes to the October number of *St. Nicholas* an appreciative sketch of "The Child-Painter, J. G. Brown, which is illustrated by reproductions of some of Mr. Brown's finest paintings. Surely every youthful reader will appreciate this paper. Following it are papers on James Russell Lowell; Lieutenant Cushing and the Ram "Albermarle" and The Manatee, Tapir, and Peccary. But we fancy the *St. Nicholas* editor thought that the young people who have just resumed their studies would prefer stories, poems, pictures, letters and puzzles and so this number as unusually full of what will prove pleasant diversion from study. *St. Nicholas* offers in this number a prize the terms of which all its readers will be anxious to find out.

The October number of *Table Talk* contains such valuable menus for the mouth that we wonder how any housekeeper does without these helpful hints. Tillie May Forney gives many useful suggestions for the Fall toilet. In the Replies to Housekeepers' Inquiries may be found many excellent recipes and ideas pertaining to the entertaining of guests. The papers are timely and all in all it is a number that should be found on the table of every well ordered Kitchen.

History of Zion's Lutheran Congregation of Newville, Pa., from 1795 to 1895. This is a centennial sermon delivered by the present pastor of the church, Rev. David Bittle Floyd, A. M., Sept. 1, 1895. The value of the pamphlet is in the historical matter here collated. The interest in it is enhanced by the manner in which this matter is presented.

Western Maryland R. R.

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